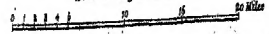


District of JAUNPUR

Scale of English Miles.



REFERENCES.

Capital Town	Rail Route
Tribal Station	Roads, Metalled
Police	Unmetalled
Post Office	Ferry
Two or more of the above united	Village
G. T. Station	

NOTE
1 Tribal Station
2 PP
3 PP
4 District Headquarters (P.O.)

Prepared under the supervision of Mr. G. H. Cooke, Deputy Surveyor, Survey of India.

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STATISTICAL,
DESCRIPTIVE, AND HISTORICAL ACCOUNT
OF THE
NORTH-WESTERN PROVINCES OF INDIA.

VOL. XIV.

PART III.—JAUNPUR.

BY

J. P. HEWETT,

BENGAL CIVIL SERVICE.



ALLAHABAD:

NORTH-WESTERN PROVINCES AND OUDH GOVERNMENT PRESS.

1884.

PREFACE TO JAUNPUR.

The persons to whom obligations are due for help given in the preparation of this notice are generally mentioned *in loco*. It only remains to add that Mr. A. Robinson, the Collector, besides giving every assistance in the collection of information and in the correction of the proofs, compiled the greater portion of the note on fiscal history and the whole of the account of Jaunpur city.

FYZABAD :
The 24th March, 1884. }

J. P. H.

ERRATA TO JAUNPUR.

Page.	Line.	For	Read
Farts I., II., III.	...	Kutāhan ...	Khutāhan.
11	18	delete the word "the"	
"	10 from bottom	Mahī-ud-dīn ...	Mahī-ud-dīn.
13	11 " "	Do. ...	Do.
21	2nd indentation	is ...	has.
37	8	Kodhna ...	Kodhna.
39	11 from bottom	relation ...	relationship.
43	11	delete the words "in the above list."	
51	1st indentation	of ...	and
75	18 from bottom	profits ...	profit.
80	18 " "	is ...	are.
103.	last line	villago ...	village.
107	10 from bottom	was ...	were.
110	18 " "	establishment ...	establishment.
115	14 " "	plain ...	plan.
117	16	Hasan ...	Husain.
143	16	and of three ...	and the names of three.

STATISTICAL, DESCRIPTIVE, AND HISTORICAL ACCOUNT
OF THE
NORTH-WESTERN PROVINCES.
JAUNPUR DISTRICT.

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PART I. GEOGRAPHICAL AND DESCRIPTIVE.

JAUNPUR,¹ a district in the Allahabad division, lies² between north latitude $25^{\circ}-23'-45''$ and $26^{\circ}-12'$, and east longitude $82^{\circ}-10'$ and $83^{\circ}-7'-45''$. It is bounded on the north-west by the Partábgarh and Sultánpur districts; on the north-east by the Azamgarh district; on the east by the Gházípur district; on the south by the districts of Benares and Mirzápur; and on the west by the Allahabad district. The principal subdivisions of the adjoining districts are: in Partábgarh, tahsil Patti; in Sultánpur, tahsil Kádípur; in Azamgarh, tahsils Máhul and Deogaon; in Gházípur, tahsil Sayyidpur; in Benares, tahsil Benares; in Mirzápur, parganah Bhadohi of the family domains of the mahárája of Benares; in Allahabad, tahsils Handia and Phulpur.

In shape the district is an irregular triangle, with the southern boundary as the base, and the eastern and western boundaries running up to an apex in the north. A small portion of the district is isolated from the remainder by an intrusive belt of Oudh territory and lies in the Partábgarh district; while a portion of the latter district, almost equal in area to this outlying tract, lies imbedded in the Machhlíshahr tahsil of the Jaunpur district. The first tract is a portion of parganah Chándah, which goes under the name of Koeripur, and forms part of the Singramau taluka, of which the present owner is Thákur Randhír Síh, Rái Bahádur. The second tract consists of 17 villages belonging to taluka Powara of the Partábgarh district. The criminal jurisdiction of this taluka was made over to the magistrate of Jaunpúr under Government of India's No. 268, dated 27th June, 1862, and the transfer of the revenue jurisdiction was postponed till the completion of the regular settlement. Subsequently, when the general question relating to transfer of villages between the North-Western Provinces and Oudh was under consideration, it was proposed to transfer these 17 villages as well as 115 other villages from Oudh to the Jaunpur district; but, owing to the difference of the system of administration in the North-Western Provinces and Oudh and the unwillingness of those concerned,

¹ The sources from which the materials for this notice have been derived are generally acknowledged *in loco*.

² Mr. J. B. N. Hennessey, R.A., Deputy Superintendent, Trigonometrical Branch, Survey of India, has kindly furnished the following latitudes and longitudes for the extreme limits of the district:—

North	{	Latitude	... $25^{\circ} 12' 0''$	East	{	Latitude	... $25^{\circ} 34' 15''$
		Longitude	... $82^{\circ} 33' 18''$			Longitude	... $83^{\circ} 8' 3''$
South	{	Latitude	... $25^{\circ} 23' 43''$	West	{	Latitude	... $25^{\circ} 36' 18''$
		Longitude	... $82^{\circ} 44' 11''$			Longitude	... $82^{\circ} 10' 2''$

the question was ordered in No. 1002A, dated 22nd June, 1871, to lie over by the Government, North-Western Provinces. It has never been reopened.

The greatest length of the district, north and south, is 53 miles; and the extreme breadth, east and west, 56 miles. The total area, according to the latest official statement (1881), is 1,554.1 square miles; of this 994.8 square miles are cultivated, 303.5 cultivable, and 255.8 barren. The population, returned at 1,025,961 (480,209 females) in 1872, had in 1881 risen to 1,209,663 (598,256 females), or 778.3 persons to the square mile. But of both area and population further details will be given in Part III. of this notice.

For purposes of administration, general and fiscal, the district is divided into five *tahsils*, or sub-collectorates. The old sub-divisions into parganahs was abolished sometime before the Mutiny; the exact date of abolition cannot be given as there are no papers relating to it in the collector's office. The divisions for civil and criminal jurisdiction are here, as elsewhere, the *munsif*, or petty judgeship, and the *thāna*, or police circle, respectively. Of the former there are two, at Jaunpur and Mariāhu; and of the latter there are 17, excluding six *chaukis*, or outposts. The subordinate-judge, however, exercises the powers of a *munsif* in parganah Haveli North and so much of Haveli South as lies within municipal limits. In showing the relative positions of these various cross-divisions, the following synopsis also gives their equivalents at the close of the sixteenth century, and their modern land-revenue, area, and population:—

Tahsil.	Parganah (now abolished).	Included by the <i>Am-i-Akbari</i> (1596) in mahal (parganah).	Land revenue in 1882-83.	Area in 1881.		Total population in 1881.	In the police jurisdiction of	In the civil jurisdiction of
				Square miles.	Acres.			
Jaunpur.	Haveli Jaunpur	Haveli Jaunpur.	}	145	Sorāl Khwāja, Bakhsha, Kotwālī Jaunpur, Jalālpur.	Subordinate Judge, munsif of Jaunpur.
	Tappa Saremu			31	...		Kotwālī Jaunpur, Karakat, Jalālpur.	
	Bīāsi	Bīāsi		45	...		Budl-pur, Bakhsha, Kotwālī Jaunpur.	
	Rāri	Rāri		65	...		Kotwālī Jaunpur.	
	Zafarābad	Zafarābad		8	...		Gulzārganj.	
	Kariyāt Dost...	Kariyāt Dost-pur		30	...		Gulzārganj, Bakhsha.	
	Khapraha	Mariāhu		10	...			
			3,02,275	334	...	322,315		

Tahsil.	Parganah (now abolished).	Included by the <i>Ain-i-Akbari</i> (1596) in mahal (parganah).	Land revenue in 1882-83.	Area in 1881.		Total population in 1881.	In the police jurisdiction of	In the civil jurisdiction of
				Square miles.	Acres.			
Mariáhu.	Mariáhu ...	Mariáhu ...		203	...		Bamniyáon, Gulzarganj, Jalálpur, Rámpur, Mariáhu ...	Munsif of Mariáhu.
	Tappa Barsáthi.			80	476			
	Tappa Gopálpur.			45	320			
	Total ...		3,21,670	329	156	242,940		
Machhlisahar.	Ghiswa ...	Ghiswa ...		125	...		Bádsháh pur, Bamniyáon, Machhlisahar, Bádsháh pur, Bamniyáon, Badálpur, Sujáunganj, Bádsháh pur ...	Munsif of Mariáhu.
	Múngra Bádsháh pur.	Múngra ...		85	...			
	Garwárah ...	Garwárah ...		143	...			
	Total ...		2,62,394	353	...	238,159		
Khatáhan.	Ungli ...	Ungli and Kariyát Soentha.		275	...		Sarái Mohi-ud-dín, Sháhganj, Khatáhan, Sarái Khwája, Badálpur.	Munsif of Jaunpur.
	Rári (Badálpur).	Rári ...		37	...			
	Kariyát Men-dha.	Kariyát Men-dha.		20	...			
	Chándah ...	Chándah ...		35	...		Khatáhan, Badálpur.	
	Total ...		2,25,828	367	...	268,901		
Karákat.	Tappa Chandwak.	Karákat ...		65	...		Karákat, Chandwak.	
	Tappa Daryápar.			26	...			
	Tappa Pisára, Tappa Guzára,			44	...			
				36	...		Karákat, Chandwak.	
	Total ...		1,16,953	171	...	136,748		
GRAND TOTAL.			12,49,120	554	156	1,209,683		

The third column of the above statement shows the names of the sixteenth-century tracts included in the modern sub-divisions, so far as they can be ascertained. This has been done by comparing a modern map of the North-Western Provinces with that given in Mr. Beamies' edition of Sir H. M. Elliot's *Supplemental Glossary*, in which the súbas, sarkárs, dastúrs, and maháls (or parganahs) as established by Akbar (1596 A. D.) are approximately restored. It is thus seen that the present Jaunpur district included the whole of dastúr Múngra and part of dastúr Jaunpur, both these dastúrs being in the Jaunpur sarkár of the súa of Allahabad. The Jaunpur sarkár contained 41 maháls, the mahál of Jaunpur-ba-Haveli being considered as two. Of these only two maháls, Múngra and Garwárah, belonged to the dastúr of Múngra, the remainder being included in the dastúr of Jaunpur.

The district, as at present constituted, formed in 1775, the date of Chait Singh's expulsion and of the first establishment of direct administrative relations between the East India Company and Upper India, part of what is known in history as the "Province of Benares," which included the tract of British territory lying between Oudh and Bengal. In 1818 the revenue jurisdictions of Gházípur and Jaunpur were separated from that of Benares, and new collectorates were established. "Twenty-two parganahs" were spoken of as being transferred on this occasion to Jaunpur [Mr. Phil. Robinson's *Selections from the Duncan Records* (unpublished)]. The list of these parganahs is not given, but it is probable that the word 'parganah' was used loosely for 'taluka' also; in this case the following list, given in a letter from the Board to Government, dated 15th May, 1818, may supply the deficiency:—Haveli Jaunpur (taluka Saremu), Ungli Ahmadpur, Barsáthi, Gopálapur, Garwárah, Ghiswá, Karákat, Kariyát Dost, Kariyát Mendhá, Mariálu, Múngra, Rári, Zafarábad. In 1822, the tappa of Guzára was transferred to Jaunpur, and in 1832 the talukas of Singrámau and Daunrua (parganahs Chándah and Khapraha).

It must, however, be noted that the above were only the revenue divisions, and it was not till about 1833 that the revenue and judicial jurisdictions were so arranged as to coincide throughout the Benares province. The revenue divisions of the district before the Mutiny were those given in the second column of the table on page 3; and the only revenue divisions now officially recognized are the five tahsils. The district of Jaunpur was included in the Benares division till June, 1865, when it was transferred to that of Allahabad.

The revenue and criminal administration is in the hands of a magistrate-collector, who has usually one covenanted assistant and two uncovenanted deputies besides the five District staff.

tahsildárs. In 1883 there were four honorary magistrates. The district was the seat of a civil and sessions judge up to 1875, when the judgeship was abolished, and the district placed, first under the judges of Mirzápúr and Benares with concurrent jurisdiction, and then under the entire jurisdiction of the judge of Benares; but since 1st March, 1880, the separate judgeship of Jaunpur has been restored. The subordinate civil courts are those of the sub-judge, and the two munsifs. The former is invested with the powers of a judge of a court of small causes for the trial of suits cognizable by such courts up to the amount of Rs. 500 in the tahsils of Jaunpur, Karákat, and Khutáhan. The principal district officials remaining to be mentioned are the civil surgeon and his native assistant, the district superintendent of police, the district engineer, the inspector of salt revenue, the deputy inspector of schools, the head-master of the zila school, and the post-master. The revision of settlement records now in progress has necessitated a temporary addition to the district staff in the person of an assistant settlement officer.

The district may be described as an undulating plain, with a gentle declivity from north-west to south-east, as indicated
 General appearance.

by the course of its numerous streams flowing in that direction. Its apparent irregularity of surface is increased by the occurrence of lofty mounds, often covered with trees, which mark the sites of ancient and deserted villages of extinct races, or of the demolished forts of the present Rájput occupants. The whole district is closely cultivated and richly wooded with groves of mango or clumps of tamarind and *mahua* trees. *Úsar* plains, rendered barren by the white saline efflorescence known as *reh*, are found only in the north. *Kankar*, or nodular limestone, is found in all the higher ground at various distances from the surface, and crops out in the form of low irregular rocks or fine broken gravel. The lowlands, especially in the north and west, are covered with water in the rains, and in the dry weather there are *jhils* and ponds. The Gúmti, which flows with a very sinuous, but, on the whole, south-easterly course, divides the district into two unequal portions, of which the northern is about half the size of the southern. It passes the town of Jaunpur, where it is crossed by the famous Muhammadan bridge built by Mun'im Khán in 1569-73, which will be noticed in the gazetteer article on Jaunpur in Part IV.

The general slope of the country is, as already mentioned, from north-west to south-east, and probably does not exceed, on
 Heights.
 the average, six inches per mile. There is in this district only one principal station of the Great Trigonometrical Survey named

Manrá, situated in the village of Manrárdh in parganah Múgra Bádsháhpur of the Machhlíshahr tahsil. It lies in 25°-41'-17-20" north latitude and 82°16'-46-18" east longitude, and its height, determined trigonometrically, is 371 feet above mean sea-level [see *Synoptical Vol. XVII.* of the G. T. Survey, pp. $\frac{5}{-x}$ and $\frac{42}{-x}$].

The district forms part of the alluvial plain of the Ganges, and its surface is composed of the deposits of the rivers which flow down from the Himálaya. The prevailing soils are *dúmat* or loam, *matiyár* or clay, and *balua* or sand; in all vegetable mould, clay, and sand are found in varying proportions. *Karail*, a dark alluvial mould answering to the *mdr* of Bundelkhand, is found where *jhils* have subsided, or in old river beds. In the south of the district, in digging wells, the beds met with are first loam, then *kankar* with clay, then sand, and, lastly, the water-bearing strata.

The largest jungle tract is a small forest in the Daryápar tappa of the Karákat tahsil; it consists chiefly of *dhák* (*Butea frondosa*), and covers an area of about 2,000 acres. Of waste lands there are none, except the occasional patches of *úsar* already noticed. But the district was not always without forests: towards the end of the eighteenth century, there were large forests in Ungli and Ohándah, which have disappeared as population has increased and cultivation been extended; and previous to this, as late as the fourteenth century, so says the local tradition, the district was covered with forests.

The only rivers in the district are the Gúmti, the Sai, the Barna, the Pílli, and the Basohi. The Gúmti, rising in parganah Púranpur of the Pílbhít district, enters the Jaunpur district in the north of parganah Ohándah of tahsil Khutáhan, and forms the boundary between it and the Sultánpur district. Then traversing the intervening tract of Sultánpur for four miles, it again separates Ohándah from Sultánpur for five miles. It finally enters the district near Mendha, and flows between parganahs Kariyát Mendha and Rári on the south, and parganahs Ungli and Jaunpur on the north for 40 miles, when it enters the Jaunpur parganah, and passes the town of Jaunpur. Here it is crossed by the famous Muhammadan bridge, which consists of 16 arches, and is 712 feet long. Two miles lower the Oudh and Rohilkhand Railway line is carried over it by a bridge 1,480 feet long, and with 16 arches. It divides the southern portion of the Jaunpur parganah from parganahs Saremu and Daryápar, and then enters the Karákat tahsil. Here it flows between parganahs Pisára and Chandwak on the north, and parganah Guzára on the south. Finally, it

divides Chandwak from the Sultánpur and Katehar parganahs of the Benares district, and leaves the district after a course of 50 miles from Jaunpur.

The channel of the Gúmí is in general a deep, well-defined bed, formed by the current in *kankar* or calcareous conglomerate. It is seldom fordable in this district, even in the driest weather, and in the rains it can be navigated by the largest native craft. Its velocity is low, and never, even in the rains, exceeds three miles an hour. Bábar, who, with a view to his military operations, was led anxiously to examine all its depths and shoals, observes [*Memoirs*, 408]:—"Though it is a narrow little river, yet it has no ford, so that troops are forced to pass it in boats, by rafts, and on horse-back, or sometimes by swimming."

The Gúmí is liable to great and sudden floods. A great one took place in 1774; but the greatest of all occurred so lately as September, 1871, when the river rose 23 feet 6 inches in 14 days, and was 37 feet above its dry season level. A fuller account of these floods must be reserved for Part II. It may, however, be mentioned here that ordinarily the river seldom rises more than 15 feet. The deposits are small in comparison with those of rivers derived immediately from the Himálayan chain; but the fragments of mica found in its sands show that its source must be traced to those mountains.

Owing to the depth of its bed, and the hardness of the *kankar* strata that the Gúmí encounters, the action of erosion and change of channel is so slow that riparian disputes and re-adjustments of revenue are in practice unknown. The channel is, however, changing slowly in many places. This is illustrated by discoveries made in sinking the foundation wells of the railway bridge at Jaunpur. Bones of animals, timber charred by long continued action of water, stratified and conglomerated sand that has assumed the forms of the timber and leaves it has replaced, were extracted from these wells at a depth of 15 to 20 feet, and a distance of several hundred feet from the present river bed.

The Sai enters the district 32 miles east of Jaunpur; passes through the Garwárah parganah of tahsíl Machhlíshahr; then separates the Khapraha, Kariyát Dost, Mariáhu, and Bialsi parganahs from parganahs Rári and Jaunpur; and, finally, about ten miles below the town of Jaunpur, discharges itself into the Gúmí. It is crossed on the Allahabad road at Pulguzára, eight miles west of Jaunpur, by a bridge of four pointed arches, erected on the foundations of the ancient eight-arched bridge built by Akbar's viceroy. At Sai Jalálpur the Benares road is carried over it by a bridge built in 1510 of nine pointed arches, with a roadway of

295 feet. The railway bridge at this place consists of 18 spans with a roadway of 1,191 feet. The Sai is a smaller river than the Gúmí, but of much the same character. Its channel is less deep and its banks are more shelving than those of the latter. It is subject to floods, and in that of 1871 it rose 26 feet 6 inches in 14 days. During the rains it is navigable throughout the district by vessels of 250 maunds burden. Its channel undergoes little change.

The Barna takes its rise in the Mailáhan *jhl*, which lies north of the town of Phulpur in the Sikandra parganah of the Allahabad district. It nowhere enters the Jaunpur district, but it forms the boundary for 60 miles of its course between it and the districts of Mirzápur and Benares. After leaving Jaunpur it flows east into the Benares district, and, finally, empties itself into the Ganges just north of the city of Benares. In the extreme south-east of the Jaunpur district it receives the Basohi as a tributary.

The Pilli enters the district in taluka Singramau, passes through the Rári parganah, and falls into the Gúmí 25 miles above Jaunpur. It deserves attention from its being a continuation of that singular line of connected *jhils*, in the Sul-tánpur and Ráí Bareli districts, which seems the deserted bed of a considerable river, apparently the ancient Gúmí. It is now in the dry weather a small stream easily forded, but is liable to great flushes in the rains. It is crossed by a newly erected bridge of three arches on the Jaunpur and Lucknow road.

The Basohi rises in the north of parganah Mariáhu, and after a southeasterly course of about 24 miles, it falls into the Barna in the extreme south-east of the district. It has an extremely winding course, and flows between steep banks of clay and *kankar*. It is bridged on the Jaunpur-Mirzapur road.

There is at present (1883) no canal in the district, but the northern and southern Jaunpur branches of the proposed Sarda canal will, if completed, irrigate its western half. On the entrance of these canals into the district they will, if the canal map can be trusted, be about 23 miles apart. From here their courses, which will be in straight lines in this district, will converge, till they fall into the Gúmí near the town of Jaunpur. The length in the district of each of these canals will be about 26 miles, so that the area enclosed by them will almost represent an isosceles triangle.

Lakes and *jhils* are numerous in the north and south, but rare in the central parganahs. In the extreme north of the district, in parganah Ungli of the Kutáhan tahsíl, there is a large S-shaped lake; it is about five miles long, and from a quarter of a mile to a mile broad. Around Kheta Sarái, in the same parganah, is a group of lakes. Of these, the two southern are long, narrow, irregular-shaped pieces of water: one stretching from the eastern boundary of the district to the railway, about eight miles; and the other from Kheta Sarái south-west to Adhanpur, about four miles. The northern ones consist of 11 or 12 different *jhils*, scattered over the ground between the eastern border and Lawain, the largest being that between Ráni Mau and Nauli.

In the centre of parganah Garwárah of the Machhlíshahr tahsíl, just south of the Sai, there is a large lake, of a horse-shoe shape, two and a half miles long and half a mile broad. Between this and the town of Machhlíshahr, in the north of parganah Ghiswá, there are seven lakes of various sizes and shapes. Due north of Bádsbáhpur, in the north-west of parganah Múngrá-Bádsbáhpur, there are two large lakes, each about two miles long by three-quarters of a mile broad. And in the south of this parganah there is a fan-shaped lake, about a mile long, a mile broad at the northern end, and tapering to a quarter of a mile at the southern end. In parganah Mariáhu all the lakes are of moderate size, and, with only one exception, lie north of the Benares-Sultánpur road, which passes through the town of Mariáhu. There are two in the north-west near Jamua, three just north of Mariáhu, and two in the north-east on the border of parganah Biálsi.

The Oudh and Rohilkhand Railway traverses the district from south-east to north for about 45 miles. It enters the district near Lahangpur; crosses the Sai at Jalálpur, and the Gúmti at Jaunpur; and passes near the Bilwái railway station into the Sultánpur district. It has seven stations in this district, viz. :—

						Miles from Benares (Ganges river).
Jalálganj	...	...	...	...	...	29
Jaunpur civil station	...	...	...	...	...	35
Jaunpur city	...	...	...	...	...	39
Míhráwan	...	...	...	...	...	46
Kheta Sarái	...	...	...	...	...	53
Sháhuzang	...	...	...	...	...	59
Bilwái	...	...	...	...	...	60

Besides the above there are 138 miles of metalled and 418½ miles of un-metalled road, making a total of 556½ miles. The former are the first-class roads of the Public Works Department. The latter are divided into three classes, viz., second-class, or

raised and bridged; third-class, or partly raised and partly bridged; and fourth-class, or mere cart-tracks, neither raised nor bridged. The mileage within the district of the different classes of unmetalled roads are as follows: second-class, 68 miles; third-class, 289 miles; fourth-class, 61½ miles.

Of the metalled roads, the most important are the Allahabad-Azamgarh road, the Mirzapur-Fyzabad road, the Benares-Lucknow road, and the Benares-Azamgarh road. The Allahabad-Azamgarh road has 46 miles of its length within this district; it passes through Bādsbāhpur, Machhlisahar, and Jaunpur. The Mirzapur-Fyzabad road passes through Rāmpur, Mariāhu, Jaunpur, Kheta Sarai, and Shāhganj, and has a length of 50 miles in this district; it crosses the Barna, the Basohi, and the Sai by ferries. The Benares-Lucknow road (*via* Sultānpur) passes through Jalālpur, Jaunpur, Bakhsha, Badlāpur, Singrānan, and Koerīpur; its length in the district is about 48 miles, but it is not metalled beyond the town of Jaunpur. The Benares-Azamgarh road traverses the extreme east of the district for a distance of only seven miles; it crosses the Gūmti near Chandwak by a ferry.

The unmetalled second-class roads are those to Sultānpur *via* Kutāhan, Lucknow *via* Badlāpur, and Ghāzipur *via* Karākat. But the more important than these are two third-class roads, *viz.*, the Benares-Partābgarh and the Allahabad-Fyzabad, with mileages of 40 and 48 miles respectively in this district. The former passes through Mariāhu and Machhlisahar; the latter branches off from the metalled Allahabad-Azamgarh road at Bādsbāhpur, and passes through Snjāganj, Badlāpur, Kutāhan, and Sarāi Mahi-ud-dīn.

The only bridge in the district deserving mention is the famous Muhammadan one built over the Gūmti by Mun'im Khān Khān Khānān in 1569-73. It is 712 feet long and has four arches of large span in the centre, with six smaller ones on each side. It is supposed to have cost £ 300,000. There are altogether 44 public ferries in the Jaunpur district, of which one, that at Chandwak, is managed from the Benares district. Of the 43 managed from this district, seven are second-class ferries, and the remainder third-class. A list of ferries will be found in Notification No. 536, dated 14th February, 1883, published in the *North-Western Provinces and Oudh Gazette* for 17th February, 1883.

There are altogether 13 encamping-grounds on the principal roads in the district, the one at Jaunpur serving as an encamping-ground for three roads, *viz.*, the Allahabad-Azamgarh, the Benares-Lucknow, and the Mirzapur-Fyzabad roads. All the encamping-grounds are said to be the property of the zamīndārs, except the one at

Rannu, on the Benares-Lucknow road, which belongs to Government. The water obtainable at each is got from masonry wells, and the quality is reported good. The following is a list of them with their areas in acres :—

Name of road.	Name of encamping-ground (or of nearest village to it).	Area of encamping-grounds in acres.
Allahabad-Azamgarh ...	Bādshāhpur ...	6
	Machhlisnahr ...	4
	Sikrāra ...	5
	Jaunpur ...	6
	Gaura Bādshāhpur ...	3
Benares-Lucknow ...	Barāgāon ...	11
	Jaunpur ...	6
	Rannu ...	5
	Singrāmau ...	9
Mirzapur-Fyzabad ...	Rāmpur ...	5
	Marāfha ...	8
	Jaunpur ...	6
	Guraini ...	4
Benares-Azamgarh ...	Shāhganj ...	6
	Chandwak ...	9

There is only one dāk bungalow in the district, and that is at Jaunpur itself. *Sardis*, or rest-houses for natives, are found on all the principal roads in the district, but the only ones which deserve mention are the following :—

Name of sarāi.	Where situated.	Remarks.
Jaunpur city masonry sarāi ...	At the main entrance of the town.	A large sarāi and market managed by the municipality.
Shāhganj sarāi ...	Near the Shāhganj railway station.	Built from funds collected under Act XX. of 1856.

In the following table will be found the distances from Jaunpur of the other principal places in the district, the mileage being measured by road :—

Tahsil.	Town or village.	Distance in miles.
Jaunpur	Bakhsha	8
	Banjārepur	9
	Gaddopur	8
	Gaurā Bādshāhpur	9
	Jalālpur Bīāsi	10½
	Kajgāon or Sādāt Masonda	5½
	Nihora	9
	Parāśwān	3½
	Rehti	18
Marāhu	Zafarabad	4
	Barsathi	16
	Gulzārganj	12
	Marāhu	12
Machhlisāhr	Rāmpur Dhanua	20
	Bamniyāon	28
	Gariyāon or Mirganj	30
	Machhlisāhr	18
	Mūngra Bādshāhpur	33
	Sujānganj	26
Kutāhan	Tirahti	24
	Arsiāwān	26
	Badlāpur	18
	Bāndhagāon	18
	Bannu Kalān	10
	Barāgāon	24
	Gaharwār	30
	Keeripur	24
	Kutāhan	18
	Pilkicha	18
	Patti Narainpur	26
	Rāri Kalān	14
	Sabarhad	32
	Samodhpur	26
	Sarāi Kheta	14
	Sarāi Khwāja	8
	Sarāi Mahi-ud-dīn	24
	Shānganj	30
	Soontha Kalān	26
Karākat	Surāpur	30
	Tlāra	22
	Chandwak	22
Karākat	Karākat	16
	Māchi	24

The climate of the district is moister and the temperature more equable than in most of the other districts of the North-Western Provinces. The prevailing winds are easterly, but

west winds blow in April and May. The mean annual rainfall for the eleven years 1872-82 was 42·31 inches. The details for each year and month are given in the annexed table kindly supplied by Mr. S. A. Hill, B.Sc., Meteorological Reporter to Government, North-Western Provinces:—

	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.
January ...	4 00	1 20	0 10	0 50	...	2 00	2 60	...	...	...	...
February ...	...	0 30	0 30	0 30	...	1 00	0 20	...	1 80	...	0 30
March ...	0 70	0 40	0 70	...	...	0 10	...	...	...	0 40	...
April ...	...	...	...	...	...	0 20	0 40	...	...	...	...
May ...	...	...	0 50	1 30	...	0 30	3 30	...	0 50	6 60	1 00
June ...	4 90	0 80	19 20	5 50	0 60	1 10	3 30	4 50	0 10	2 50	6 20
July ...	5 50	14 10	13 20	7 50	12 00	10 80	7 80	19 80	16 30	14 80	7 30
August ...	11 00	10 40	14 30	15 70	5 60	7 20	21 40	19 50	8 70	17 90	17 80
September ...	5 30	1 30	7 60	11 20	10 20	4 00	9 30	18 40	3 90	2 30	1 40
October ...	0 80	...	3 30	1 70	6 60	5 80	0 30	2 80	5 30	1 80	5 70
November ...	...	...	...	...	...	...	0 40	...	0 50	...	0 50
December ...	...	...	...	...	...	0 40	...	...	...	...	...
	32 20	37 90	59 70	44 20	35 00	33 80	49 50	64 80	32 10	46 10	40 20

More rain falls in the northern and eastern tahsils than in the southern and western ones, as will be seen from the following averages taken from Mr. Hill's printed tables:—

Rain-gauge station.	Number of years on which average is struck.	Average annual rainfall in inches.
Mariáhu ...	18	35 02
Machhlehahr ...	18	38 06
Karátat ...	18	41 11
Jaunpur ...	18	44 89
Ditto ...	31—33 ¹	39 8
Kutáhan ...	18	42 95

¹ i.e., for some months the registers are for 31, and for other months for only 31 or 32 years.

PART II.

ANIMAL, VEGETABLE, AND MINERAL PRODUCTS.

ALL the usual domestic animals occur in the district, but there are no

Animals, birds, and reptiles. special breeds of cattle or horses requiring notice.

Wild animals are scarce owing to the absence of jungles ; and besides wolves, which frequent the glens of the Gúmti and the Sai, and the ravines formed by their tributaries, the only other wild animals found are foxes, squirrels, flying-foxes, bats, porcupines, ichneumons, and a few nilgai (*Portax pictus*). In the cold weather geese and wild duck are found in the *jhils*, and quail are also abundant. Snakes figure prominently as destructive agents, the cobra and *karait* being particularly common. The following statement shows the number of deaths from snakes and wild animals in each of the years 1876-81 :—

Year.				Number of persons killed by wild animals.	Number of deaths from snake-bite.	Total.
1876	...	...	...	7	159	166
1877	...	...	...	8	151	159
1878	...	...	...	7	126	133
1879	...	...	...	5	141	146
1880	...	...	...	5	182	187
1881	...	...	...	7	175	182

All the rivers, *jhils*, and tanks of the district abound with fish, the commonest being the mullet (*anwári*), eel (*bám*), *bachua*, *bákur*, *chikua*, *hilsa*, *rohu*, and *karonchi*. They are captured at all seasons in nets and baskets, or with anglos, spears, and hooks. The right of fishing in *jhils* and tanks is jealously guarded by the proprietors of the land, who realize large sums by the sale of fish, and are careful to have the *jhils* and tanks on their lands stocked in the proper season with young fry caught in the rivers ; but fishing in the rivers is open to all. By the recent census Malláhs numbered 19,826 males ; all these make a large part of their living as boatmen or fishermen, although with this employment they usually combine cultivation of the soil. It may be mentioned that the census gives the number of males who exclusively follow the occupation of fishing as only 23, but this is no test of the number really engaged in it. Except the strictest Brahmans and persons under religious vows, who abstain wholly, and Muham-madans of the Shiá sect, who reject scaleless fish, all classes of the population eat fish. The price varies from a quarter ána to two ánas a ser.

The trees of the district are the usual ones found in the Eastern Doab and the Benares division, such as the *ám* or mango (*Mangifera indica*), the mahua (*Bassia latifolia*), the *shisham*

Trees.

or Indian rose-wood (*Dalbergia Sissoo*), the siris (*Albizia Lebbek*), the *amaltás* or Indian laburnum (*Cassia Fistula*), the ber (*Zizyphus Jujuba*), the *ptpal* or sacred fig (*Ficus religiosa*), the *bargad* or banyan (*Ficus indica*) the *imli* or tamarind (*Tamarindus indica*), the *kachnár* (*Bauhinia variegata*), the *babúl* or thorny acacia (*Acacia arabica*), the *bel* or wood-apple (*Egle Marmelos*), the *aonla* (*Phyllanthus Emblica*), and the *sainjna* (*Moringea concanensis*). Ample descriptions of these trees will be found in Gamble's *Manual of Indian Timbers* published as late as 1881. The three first named afford useful timber; the first two and the *ber* yield fruits; while the last three are utilized for making medicines. Arboriculture is now a recognized part of the collector's duties, which is usually performed under the immediate superintendence of the district engineer, or an assistant or joint magistrate. Enough has been said regarding the general system, which is under the control of the Department of Agriculture and Commerce, in the Azamgarh memoir (page 33).

Turning now to the agricultural produce, we find that the district produces the usual varieties of rain and spring crops.

Crops.

The following note on cultivated crops, husbandry, and irrigation was kindly supplied by Mr. D. M. Gardner, C.S. The agricultural year begins with preparation for sowing the rain crops, and ends when the spring crops are carried. On the first rain the ploughs are at work, each drawn by one yoke of oxen and tended by a ploughman, who is generally of the lowest caste, as even the poorest Rájput will not hold the plough. The plough is constructed of two pieces of wood with an iron tooth, which serves both for share and coulter. A small plough, called *kotera*, is used for light work, and a heavier one, called *nanhera*, for deeper ploughings. Sowing is effected broadcast, drills being unknown. A wooden board, called the *henga*, drawn by bullocks, serves for clod-crusher and harrow.

Of rain crops the most important are rice and maize. The small millet *sánwan* (*Oplismenus colonus*) is also cultivated;

Rain crops.

and the millets *juár* (*Holcus sorghum*) and *bájra* (*Penicillaria spicata*) are grown in small quantities. The quantity of the land sown for the autumn crop varies with the earliness of the rains and the circumstances of the year. Generally, it averages a third of the entire cultivable area. Near the towns almost the entire area is cultivated for both crops.

The inferior kinds of rice are sown broadcast at the beginning of the rains. The larger are sown out in seed beds, and transplanted by clumps of the young shoots being taken up, and thrust into the surface of the mud. As the grain is beaten out with a stick, and not trampled by oxen, the straw (*pudd*) is preserved entire, and is used for litter; whereas wheat and barley straw is broken up with the chaff in threshing.

Rice. Maize is extensively cultivated and is valued because of its early ripening, especially when the spring crops have been scanty.

Maize. It ripens in September and then forms the chief food of all classes. The leaves and stalks are chopped up for the cattle.

Except in the case of the lowlying rice-lands and lands cultivated for sugar-cane, indigo, and the pulse arhar (*Cajanus flavus*), which require the whole year for their production, no sooner is the autumn crop carried than the land is prepared for sowing the spring crop, of which the chief staples are wheat, barley, and peas.

Spring crops. The best soils are selected for wheat, of which there are two kinds, the bearded and the smooth. As this crop requires more labour and yields less than barley, and commands a higher price, it is too valuable for home consumption, and barley is a more favourite crop.

Wheat and barley. Peas are usually sown in the barley land in alternate years. *Kardo*, or barley and peas sown together, is thought to alternate well with maize in the same year. Peas are of two kinds: the *barki*, or large white blossom pea, also called *kdbuli*; and the *nandki*, a smaller pea with purple and pink blossom. They form a considerable part of the diet of the poorer classes.

Peas. One of the most important crops, to which the enterprising cultivator devotes his greatest time, labour, and capital, is sugarcane. This is considered the most profitable of all agricultural products, but the extent cultivated is limited by the large outlay of money and labour which it requires. The kinds sown in this district are all small. The largest and best is called *narganda*; the second, *paura*. *Serota* is the thinnest. *Kawai*, the worst kind, is sown along the edges of the field to disappoint and deceive the pilfering wayfarer.

Sugarcane. The cultivator who can afford it will leave fallow for six months or for an entire year the land in which he intends to sow sugarcane. The land is previously prepared by three to five ploughings. Every kind of decayed

vegetable and animal manure is applied. It is a favourite practice to fold sheep upon it, two rupees a hundred being paid to the sheepowner. The season for sowing lasts from February to April. The lowest joint including the root is cut into pieces a foot in length; these are soaked in water and placed about a foot apart in furrows, also a foot distant from each other. After sowing, the manuring is repeated, and the field is dug by the hand with a hoe or pick five or six times.

The season for cutting lasts from November to January, varying with the time at which the cane was sown and the rain-fall of the year. The juice of that first cut is whitest and clearest; of the last cut is reddish and contains most sugar. Men, women, and children all turn out to cut the cane. It is then chopped into pieces three or four inches in length, called *gareri*, and is passed at once into the mill. This is a cylinder of stone fixed deep into the ground, the top of which is hollowed to form a mortar, with a great pestle of wood turned in it by oxen, and weighted by the driver sitting on a board attached to it. The stone is often handsomely carved with figures of birds and elephants, and is worth from Rs. 40 to Rs. 100. As it is often owned in partnership by several cultivators, and also because the cane must be crushed while fresh, the mill is kept working day and night. When nearly all the juice is expressed, water is added, and this last diluted juice, *panhadr*, is given to the labourers. The exhausted cane is used for boiling the sugar, and its ashes for manure.

If the juice is strained and boiled quickly, the result is *rdh*; for *gur* it is left to stand a few hours before boiling, which causes a slight fermentation to take place. Of *gur* there are two kinds: *dhud*, which is less boiled and thin; and *beli*, boiled to a thicker consistency. The coarse liquid refuse, which will not solidify, is called *chota* (the same name being applied to the treacle formed in a later process); it fetches from Rs. 1-8-0 to Rs. 2 a maund, and is used by the poorest classes for food. The preparation of *rdh* and *gur* is usually carried on by the cultivator. The further refinement of the sugar is a separate undertaking, in which, however, enterprising persons of all classes who have spare capital love to engage. The cultivation and manufacture of sugar are far less extensive than in former years; but the cultivation is again increasing owing to increased facilities for traffic and the expansion of inland trade.

Previous to English rule indigo was a product of no importance, and was grown only in small patches near the towns by the dyers for their own use. Its culture and manufacture on a large scale was first attempted in 1789 by Doctor John

Williams, surgeon to the detachment at Jaunpur, who was allowed to embark for his own benefit in this and other commercial enterprises, such as the purchase of native cloths and Government opium contracts. Doctor Williams, in partnership with Mr. G. Robinson, founded the concerns still working at Batora and Bisháratpur. The concerns, still in existence at Babeha, Kálinjára and Núrpur, were established about the same time or soon afterwards. The extended cultivation was opposed by cultivators and by the native officials [*see* Duncan's Records, 1794]. An account of the restrictions which the Government thought necessary to apply to this form of enterprise is to be found in Regulation XXXIII., 1795, and a *resumé* of it has been given in the Gházipur notice.

The system of inducing cultivators to sow indigo or deliver the crop is little used in this district. The planters usually sub-rent land from the cultivating proprietor or tenant at the rate of Rs. 4, or more usually Rs. 5 a bigha, *i.e.*, Rs. 6 to Rs. 7-8-0 an acre, paid in advance, in return for which he has possession of the land from June of one year to August of the next. The sowing is effected in the rains. Another mode is to sow in May by aid of artificial irrigation, which is maintained till the rains. A finer quality of leaf is produced; but this mode, being costly, is little followed. The first crop, or *nauda*, is cut in September or October; the second year's crop, or *khúnti*, is trimmed in May and cut in August. The second year's produce should be nearly double the first.

The produce of the two seasons would in a very good year amount to twenty pounds of indigo the acre, twelve pounds being a fair average. The profits of a good year are reckoned as Rs. 10 a bigha for the *nauda*, and Rs. 20 for the *khúnti*; and in all agreements for delivery of land those rates are laid down as penalties for non-delivery. If the crop is very good the ground is retained for another year. It is then called *sesala* and a second rent is paid. Ploughing is done sometimes by contract at Rs. 1-4-0 a bigha, but planters who advance money can hire ploughs for the half day at incredibly low rates. For three weedings, 12 ánas a bigha, or 18 ánas an acre, is paid. If this work be done by day labour, wages, until the railway works varied them, were one ána a day to men, 2½ pies to women and boys, the rates having remained unchanged for 30 years.

There are in the district seven extensive concerns under European management with many outlying factories. They are at Batora, Bisháratpur, Kálingara, Bateha, Pasewa, Núrpur, and Ahmadpur. The establishment of nearly all of them dates back to the close of the last century. The total area of land annually sown with indigo by these factories amounted to about 14,000

acres. Since the disastrous seasons of 1870 and 1871, these operations have been greatly curtailed. The presence of these factories has been in the highest degree beneficial to the people of the district, not only by the employment they have given to labourers, but because they have in a great degree saved the cultivators from falling into the hands of money-lenders. The cultivator in temporary difficulties, instead of putting his holding under a mortgage from which he seldom or never extricates it, obtains money by sub-letting a portion of his tenure on highly favourable terms, and recovers it at the end of a year.

That indigo planting has not been more remunerative to those who of late years have engaged in it, is because they have entered on it without capital of their own, and have attempted the dangerous speculation of working on borrowed capital, for which they must repay 12 per cent. and look to the profits in excess of this for the remuneration of their own labours. Besides the amount cultivated by European planters, almost all the wealthier native proprietors of enterprise who can command capital engage in indigo cultivation; but their manufacture is less careful, and the product is inferior, and fetches a lower price than that prepared in the factories of European planters.

From two to three thousand *bighas* of land in the district are sown with poppy. As far back as 1790, rules were made by the governor-general in council, directing the entire produce of opium, under penalties, to be delivered to Government agents at the rate of Rs. 2-8-0 per ser of 96 sicca rupees. The present system is well known, and has been described at full length in the Gházipur memoir. Advances are made by the officers of the Opium Department at Gházipur, who come on tour for the purpose, to cultivators, generally of the Koeri caste, who are bound to deliver all the opium produced at Gházipur, and receive for opium of 70° consistence Rs. 5 a ser. The quantity delivered seems, however, to fall much short of the quantity produced, and much is probably retained for illicit sale and domestic use.

A perfectly complete list of the produce included under vegetables cannot be given, and none call for detailed notice. Among oil-vegetables, *alsi* (linseed) is very generally cultivated on the border of fields, but the stalk is not used for fibre. The *castor-oil plant* is similarly grown along the edges of fields; the oil is used especially for preserving the leather buckets used at the well. *Safflower* is cultivated chiefly for the oil of its seeds, which is cheaper and more generally used than any other in the district. *Tobacco* is much cultivated, especially in the neighbourhood of

Zafarabad and Jaunpur, exclusively by the lower castes. Efforts to introduce the Virginia variety were made by Mr. Duncan, but it has not yet taken any hold in the district. *Pán* or betel pepper (*Chavica betel*) is grown on mounds of the richest earth dug from ponds under trellis work, by the Barai caste.

Potatoes were introduced by Mr. Duncan, the Resident of Benares, and their cultivation in the district is extensive and very successful. Lands near the town, which are manured with facility, are selected for this purpose. The kinds most cultivated are the white kidney, the red kidney, and a small round variety, called the *maúrdsi*, which has the merit of remaining sound during the greater part of the year. They are eaten by all classes; and a mess of potatoes boiled with peas is sold in the bázár, and is a favourite diet among the working classes.

A certain rotation of crops has been noticed above. Except for the cultivation of sugar, the intentional leaving land fallow for an entire year is almost unknown, though accidental circumstances often lead to the land getting rest.

The impression prevails among Europeans and natives that the productiveness of the soil and average weight of crops has diminished greatly during the last thirty years. Some allowance must be made for the universal tendency to magnify the past at the expense of the present. It is possible that increase of population and an unremitted demand has led to too incessant and exhaustive a mode of cultivation. But the explanation of the fact, if fact it be, is probably to be found in the undoubted extension of cultivation, without a proportionate increase in available manures, and the distribution of these over a larger surface.

Irrigation is carried on from wells, tanks, ponds, and *jhils*. The cost of a well varies according to the distance of the water from the surface, and its durability with the character of the soil through which it passes. A masonry well costs from Rs. 150 to Rs. 500, and an earthen well from Rs. 2 to Rs. 10. The latter lasts from one to ten years, and the former sometimes for as long as 400 years. The lowest part of an earthen well is generally strengthened with a circular hurdle of *arhar* stalks, or a wall of *jáman*, *gúlar*, *pdkhar*, or other wood. Water from wells is lifted with the leather bucket (*mot*) by bullocks or men, aided by the inclined plane. The use of wheels and pumps is unknown. Water is found at the following distances from the surface :—

In the north of parganah Ungli, as near the surface as 6 feet. [In this part of the district alone can water be raised with the *dhenkli*, or lever-pole].

In parganahs Ohāndah, Rāri, and Kariyāt Mendha, about 24 feet.

In tahsil Meehlshahr, from 24 to 30, or near the bed of the Sal, 45 feet.

In parganah Jaunpur, about 21 feet.

In parganah Biāsi, up to 50 feet.

In tahsil Karākat, from 30 to 60 feet.

In tahsil Marāhu, from 36 to 90 feet.

As a general rule, the distance of water from the surface is greatest in the neighbourhood of rivers, and greatest of all in the neighbourhood of the Barna.

Tanks are more costly than wells, and less efficient in proportion to their cost, but as greater fame and merit attach to digging them, much money is thus expended. On the death or impoverishment of the original owner, their maintenance and repair are often neglected, and the money and labour spent on them is thus lost.

Much land is irrigated from *jhils*, ponds, or swamps, and these are often carefully banked to prevent the water they receive in the rains passing away before it is utilized. The right to use the water in turn is regulated by recognised custom, a breach of which often leads to quarrels and affrays. The irrigation from tanks, *jhils*, and ponds is effected by the basket and cord; the baskets being usually in pairs and the cords held by four or eight persons. A *hatha*, or deep wooden shovel, is used for the same purpose.

We now turn to the history of famines and scarcities, which for Jaunpur will be a short one, as, like the neighbouring district of Azamgarh, it has enjoyed a practical immunity from famine, strictly so-called. The rainfall in Jaunpur seldom entirely fails, and is generally spread over the year so as to secure one or other harvest from drought. The first year of scarcity in the district of which anything is known was 1770, when Jaunpur suffered like all the eastern districts. In 1783 and in 1803 there was scarcity, but no famine. The great famine of 1837-38 affected Jaunpur, but not so severely as the western districts; and the famine of 1860-61 was hardly felt as far east as this district, though burglaries and thefts doubled in number in 1862.

The following account of the scarcity of 1868-69 is given by Mr. Frederick Henvey in his *Narrative of the Drought and Famine which prevailed in the North-Western Provinces during the years 1868-69, and beginning of 1870*:—

“The district of Jaunpur suffered severely from drought: but famine was averted by the heavy rainfall in September, 1868. Up to that time nothing could have been worse than the prospect: *juār* was being cut for fodder in the

first week of September ; sugarcane, the staple of the district, was only kept alive by incessant irrigation. On the 11th September, the officiating collector warned Government that it must be prepared to import food, as there were no merchants in the district whose ability or enterprise could be relied on. Eventually, however, a considerable portion of the *kharif* was saved, and the outturn of the *rabi* was estimated at about seven-tenths of the average. And there was no general distress. Alms were distributed at the Attala Masjid. The cost was Rs. 495-9-2. The municipality gave Rs. 360, and the balance was raised by local subscription. The figures were :—

<i>Period.</i>					<i>Daily average.</i>
14th to 30th November, 1868	...	...	...	...	26
1st to 31st December, 1868	...	...	...	...	31
1st to 31st January, 1869	...	...	...	...	29
1st to 28th February, 1869	...	...	...	...	11
1st to 31st March, 1869	...	...	...	...	30
1st to 30th April, 1869	...	...	...	...	30
1st to 31st August, 1869	...	...	...	...	65
1st to 15th September, 1869	...	...	...	...	70
16th to 30th September, 1869	...	...	...	...	21

“ Works in the station were also set on foot by the municipal committee, and gave employment to the following numbers :—

<i>Period.</i>					<i>Daily average.</i>
15th to 30th November, 1868	...	...	...	...	191
1st to 31st December, 1868	...	...	...	...	197
1st to 31st January, 1869	...	...	...	...	195
1st to 17th February, 1869	...	...	...	...	200

“ As regards traffic, Jaunpur seems to have drawn supplies from Oudh, Gorakhpur, and from Lower Bengal. The imports were wheat, gram, barley, peas, rice, and Indian-corn, and the quantity is estimated at nearly 200,000 maunds. Jaunpur also exported about 90,000 maunds to Benares and Gházipur in October and November, 1868.”

The Bengal famine of 1874 was felt in Jaunpur, though not so much as in the trans-Gogra districts. The history of the main incidents in the Jaunpur district of the last scarcity that afflicted it in 1877-79, is thus narrated in the official *Report on the Scarcity and Relief Operations in the North-Western Provinces and Oudh during the years 1877, 1878, and 1879* :—

“ The *rabi* crop of 1877 in this district was an unusually large one, and in June and July grain was very cheap. During these months grain was being bought up for the English market and for exportation to Madras and Bombay.

By the end of August prices had risen. In September it was clear that from want of rain the rice crop for that year would entirely fail, and there was great reason to fear that the *rabi* crops could not be sown. At the same time grain was being eagerly bought up in anticipation of scarcity in the North-West. Confidence was to some extent restored by a timely fall of rain at the beginning of October, which enabled a large area to be sown with *rabi* crops. But the whole of the ensuing cold weather was a period of incessant labour, anxiety, and discouragement.

"The Christmas rains were delayed till late in January, and immense damage to the crops was done by frost. Subsequently unseasonable hot winds ripened the grain before it had time to mature.

"The rains of 1878 were late, and for a long period partial and scanty. Up to 15th August it was feared that the rice crop would again be lost. From the 15th September, 1877, therefore, to the 15th September, 1878, the whole population was hard pressed, and, with some slight fluctuations, caused by the rise or depression of confidence and of demand for labour, the pressure was slowly but surely reaching its climax. It was not, however, found necessary to give relief in order to prevent starvation until July, 1878, and the persons then in danger were immigrants from other districts or helpless beggars who missed their accustomed charity. From the very first no opportunity was lost in impressing on all classes that relief would be given only as a last resource, and with the greatest economy.

"From February to October, 1878, work was provided for the poorer classes in Jaunpur city, and from July to the end of September a poor-house was open for the relief of the destitute. Besides this, advances to the extent of Rs. 600, the whole of which will be eventually recovered, were made to paper makers for the delivery of a large quantity of paper, and cotton was distributed at the houses of respectable but impoverished women to be made into thread. Of the sum of Rs. 400 expended in the purchase of cotton, Rs. 228-8-3 were recovered, reducing the prime cost to Rs. 171-7-9. The total number of persons relieved in the poor-house from July to September was 25,973, giving a daily average of 384; the total expenditure being Rs. 1,562-15-7, of which Rs. 593-5-1 were defrayed from provincial funds, and Rs. 969-10-6 from local subscription or municipal funds.

"The works executed by relief labourers consisted of the filling up of excavations on either side of the road from the city to the railway-station, and the earthwork of a new line of road to connect the railway-station with the Azamgarh road. Both of these works tend to improve the traffic at the

way-station. The total number of persons employed on relief works from February to November, 1878, was 61,397, giving a daily average of 235; and the total expenditure was Rs. 3,886-15-0, of which Rs. 2,877-7-3 was defrayed from provincial funds and Rs. 1,009-7-9 from local subscription or municipal funds.

"The only result of the prolonged scarcity in Jaunpur was, that a large proportion of the people was reduced to a weak condition without encountering actual starvation."

The prices of the principal commodities from June, 1877, to November, 1878, shown in the following statement, have been taken from the above-quoted report :—

Month and year.			Wheat.	Barley.	Common rice.	Bājra.	Juār.	Gram.
			Sr. chh.	Sr. chh.	Sr. chh.	Sr. chh.	Sr. chh.	Sr. chh.
June,	1877	...	21 14	35 5	14 13	25 6	...	35 5
July	"	...	19 12	30 8	14 2	24 0	...	26 13
August	"	...	14 13	23 4	9 11	22 9	...	21 3
September	"	...	12 0	15 14	9 14	...	...	13 6
October	"	...	12 11	16 15	10 9	...	13 2	16 3
November	"	...	11 4	15 2	9 14	14 2	15 0	14 13
December	"	...	12 0	14 13	9 14	11 4	14 6	15 8
January,	1878	...	11 4	13 6	9 14	9 14	14 12	12 11
February	"	...	12 11	14 13	9 14	...	15 2	12 0
March	"	...	12 11	16 15	9 2	...	15 2	12 11
April	"	...	13 6	18 4	8 7	...	...	13 6
May	"	...	13 6	16 3	8 7	...	...	13 6
June	"	...	13 12	16 3	8 7	...	...	12 11
July	"	...	12 0	14 13	8 7	...	...	12 11
August	"	...	13 13	18 0	8 8	...	...	12 11
September	"	...	14 13	21 3	14 2	...	...	14 2
October	"	...	14 7	19 12	12 11	...	...	14 2
November	"	...	14 2	20 7	12 11	15 6	21 12	14 13

The district is liable to inundation from the Gúmṭi and the Sai. The floods in the former are owing to the high banks which it has piled up at its entrance into the Ganges, and which act as dams to prevent the outflow of its flooded waters. These inundations extend to its tributary, the Sai. Much damage was thus effected in 1774 and in 1871; an account of the floods of those years is thus given by Mr. D. M. Gardner, C.S. In 1774, it is related that a force, under Captain (afterwards Sir Robert) Barker sailed over the bridge down the river in boats. There exist no more precise records of the height of this flood, but a flood of this altitude must have destroyed a great part of the city. On removing the silt of the flood of 1871 from the sarái, built at Jaunpur in Akbar's reign,

experimental digging revealed the presence of what seemed to be the silt of former floods to a depth of two feet, which has also been removed.

The greatest flood, of which any reliable record exists, took place between the 15th and 28th of September, 1871. During these

Flood of 1871.

fourteen days the Gúmti rose twenty-three feet six inches at the Jaunpur railway bridge, or about thirty-seven feet above its dry season level, destroying about 4,000 houses in the city, nearly 9,000 dwellings in 250 villages in the district, and the crops in more than 10,000 acres; while its distributary, the Sai, destroyed nearly 3,000 houses in 144 villages and the crops in 6,000 acres. The Gúmti then became a mighty river, having a width of from one to nearly four miles at the city of Jaunpur; and lower down of from one to two miles wide, until it reached the high banks piled by itself near its junction with the Ganges, which it was unable to surmount. It has been computed that during the flood the section of its volume near Sayyidpur was but one-seventh of its section at Jaunpur.

Observations taken by the Oudh and Rohilkhand Railway engineers showed that, between the 15th and 28th of September, the Gúmti at the Jaunpur railway bridge rose twenty-three feet five inches; and its tributary, the Sai, at the Jalálpur bridge six miles above its junction, rose twenty-six feet six inches. Observations made by Mr. A. L. Sprenger, assistant engineer, in February, 1872, when the height of the flood was still plainly to be traced by its marks on the trees, showed that the difference between the maximum height of the waters and their level on that date increased by an arithmetical progression as he descended the stream; the greatest difference being at Pasawa, forty-five feet against thirty-seven feet at Jaunpur.

The flood was due undoubtedly to the extraordinary rainfall of the 13th and 15th of September in the basins of the Sai and Gúmti, of which the following are the observations recorded :—

						Inches.
Sultánpur	...	...	...	...	...	13·6
Fyzabad	...	...	...	...	...	18·9
Partábgarh	...	...	...	...	...	10·8

During the same days, higher up the Gúmti at Lucknow, only 3·7 inches fell.

It is remarkable that, whereas the greater part of the present city of Jaunpur was destroyed or injured by this flood, not one of its ancient buildings was touched by the water; and as there is no trace on lower sites of the existence of ancient buildings, or of their having been destroyed by previous floods,

It may be inferred that the Musalmán builders were aware of the liability to occasional floods, and selected their sites accordingly.

If the Gúmti on this occasion rose above its ancient flood-levels, the cause must have been due, not to railway banks, nor to the city and bridge built across the flood bed, but to the increasing height of the banks piled near its mouth by its own action and that of the Ganges. Should a rainfall in Oudh like that of September, 1871, be simultaneous with a flush of the Ganges, a higher flood than that of 1871 seems inevitable. The prodigious size of the railway bridge across the Gúmti in this district, so out of proportion to the apparent size of the river, was adopted after the flood of 1871.

Kankar, or nodular limestone, is found in all the upland parts of the district. When stacked on the roads, it costs, on an average, Rs. 2-8-0 per hundred cubic feet. The cost of metalling a mile of road twelve feet wide with six inches depth of *kankar* would be about Rs. 1,668. Lime is manufactured from *kankar*. When burnt with wood, it costs Rs. 25 per 100 maunds; when burnt with dried cowdung (*upla*), Rs. 14 per 100 maunds. Stone-lime costs Rs. 2-8-0 per maund, and shell-lime Rs. 2. Bricks are made of two sizes, 12" \times 8" \times 3" and 9" \times 4½" \times 2". The former are sold at Rs. 16 and Rs. 12 per hundred according to quality; and the latter at Rs. 10 and Rs. 7 per hundred. Ordinary sized tiles cost Rs. 1 per thousand. *Sál* timber is sold at Rs. 2-8-0 per cubic foot in the log, and Rs. 3 per cubic foot when dressed and put in position.

PART III.

INHABITANTS, INSTITUTIONS, AND HISTORY.

THE earliest recorded enumeration of the population of the Jaunpur district is that published in Mr. Thornton's *Memoir on the Statistics of Indigenous Education within the North-Western Provinces*, and in Mr. Shakespear's *Memoir on the Statistics of the North-Western Provinces*. It was made in 1847, but it was admittedly of no value, being based upon estimates sent in by revenue and police officers at various periods during the preceding eight years. It gave a total population of 798,503.

The enumeration of 1853 was a census in the proper sense of the term, in that it was a counting of the people and not only of the houses. The census of 1847 neglected to record separately the male and the female population; that of 1853 remedied this defect. It showed for the district a total population of 1,148,749, or 737 to the square mile [see *Report on Census of 1853* by G. J. Christian, B.C.S.] The population had, therefore, in six years increased apparently by 345,246. The number of villages and townships in 1853 was 3,042, of which 2,861 had less than 1,000 inhabitants, and 178 had between 1,000 and 5,000. The three towns with upwards of 5,000 inhabitants were Jaunpur (27,160), Ghiswa (9,735), and Sháhganj (5,043).

The next census, that of 1865, showed a distinct improvement in method over both its predecessors. Details as to castes and occupations, the proportion of children to adults, and other matters, were taken for the first time. The returns showed, however, a decrease of 128,322 in the total population, which was now distributed as follows :—

Religion.	AGRICULTURAL.					NON-AGRICULTURAL.					Grand total.
	Males.		Females.		Total.	Males.		Females.		Total.	
	Adults.	Boys.	Adults.	Girls.		Adults.	Boys.	Adults.	Girls.		
Hindus ...	212,062	122,077	187,511	52,155	603,805	116,221	59,988	99,536	48,797	324,540	928,345
Musalmáns and others.	9,834	5,109	9,944	4,459	29,346	20,014	10,544	18,742	4,430	57,736	87,082
Total ...	221,896	127,186	197,455	56,614	633,151	136,235	70,530	118,278	53,227	382,276	1,015,427

Besides the population here shown, there were 34 Europeans and 30 Eurasians. The average population to the square mile was returned as 654. Out of the

3,369 inhabited villages and townships, 3,229 had less than 1,000 inhabitants, and 138 between 1,000 and 5,000. The two towns with over 5,000 inhabitants in 1865 were: Jaunpur, with a population of 52,531; and Ghiswa, with a population of 7,775.

The records of the more scientifically-conducted census of 1872 permit the statistics to be given in greater detail, and the following table, compiled from the returns, shows the population for each tahsil separately:—

Tahsil.	HINDÚS.				MUHAMMADANS AND OTHERS NOT HINDÚS.				Total.	
	Up to 15 years.		Adults.		Up to 15 years.		Adults.		Males.	Females.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.		
Jaunpur ...	56,702	33,438	81,128	74,682	6,008	5,180	10,166	10,438	147,942	127,728
Mariáhu ...	41,886	33,514	61,535	58,751	2,081	1,817	2,915	2,895	103,396	96,977
Machhlísahar,	38,171	28,474	56,976	52,918	3,307	2,577	4,841	4,819	103,295	88,818
Kutáhan ...	45,669	35,958	62,534	60,515	7,224	6,041	9,130	10,435	124,557	112,979
Karákat ..	23,176	16,738	34,887	32,817	1,383	1,096	2,062	2,011	61,510	52,557
GRAND TOTAL.	199,605	153,117	297,060	279,743	19,981	16,711	29,054	30,598	545,760	480,169

The total given in the above table is 1,025,869, and is exclusive of the European and Eurasian population. Including the non-Asiatic population, the total becomes 1,025,961, which shows an increase over the total of the previous census of 10,470, or 1·02 per cent. The average population per square mile in 1872 was returned as 659. The towns and villages numbered 3,221, and the inhabited houses 200,438; giving two villages and 128 houses to each square mile. Of the former, 3,092 had less than 1,000 inhabitants each, and 127 between 1,000 and 5,000. The only towns containing more than 5,000 inhabitants were Jaunpur and Machhlísahar. The population of the former amounted to 23,327, and of the latter to 8,715.

The proportion of males to the total population was 53·2 per cent. Classified according to age, there were: under twelve years—males, 188,359;

females, 149,863; total, 338,222, or 32·97 per cent. above twelve years—males, 357,398; females, 330,345; total 687,739, or 67·03 per cent. According to occupation the distribution was as follows:—

Religion.	Land-owners.		Agriculturists.		Non-agriculturists.		Total.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
Hindús ...	15,729	13,015	345,098	297,816	135,888	122,020	496,655	432,860
Musalmán ...	1,959	2,062	12,942	12,312	84,117	32,927	49,018	47,301
Christians ...	...	...	...	...	17	8	17	8
Total ...	17,688	15,077	368,040	310,128	189,972	154,954	545,700	480,169

For males of not less than fifteen years of age the following totals by occupation are also given:—

Professional ...	...	...	...	...	...	1,721
Domestic ...	...	...	...	...	...	21,480
Commercial ...	...	...	...	...	...	10,123
Agricultural ...	...	...	...	...	...	241,877
Industrial ...	...	...	...	...	...	32,481
Indefinite and non-productive	...	...	...	...	...	38,487
Total	...	...	...	...	...	346,160

It remains to notice the statistics collected at the census of 1881. The experience gained in former attempts to number the population led to greater accuracy in details, and to the abandonment of some heads of information, that it was found impossible on former occasions to obtain with sufficient correctness to warrant the expense of collecting them. Especially was this the case with the sub-divisions of castes and with the confusing two fold sub-division of districts for fiscal purposes into *tahsils* and *parganahs*, which, although still existing in some districts, has been abolished in Jaunpur.

In religion, Jaunpur is still essentially a Hindú district, in spite of its long subjection to Muhammadan rulers, and the continued presence in its midst of a local Musalmán court. The following table showing the totals by religion for each *tahsil*

in the district has been compiled from the *Supplement on the Report on the Census of the North-Western Provinces and Oudh, taken on the 17th February, 1881:—*

Tahsil.	Hindús.		Muhammadans.		Christians.		Others.		Grand total.		Area in square miles.	Density per square mile.
	Total.	Females.	Total.	Females.	Total.	Females.	Total.	Females.	Total.	Females.		
Jaunpur ...	285,062	140,072	37,201	19,301	111	50	1	...	322,315	160,323	334	965
Mariáhu ...	280,376	113,051	12,664	6,314	...	...	...	...	242,940	119,365	329 1	738
Machhlisáhr,	219,913	108,331	18,100	9,728	6	3	...	...	238,759	117,062	353	676
Kutáhan ...	231,750	113,586	37,143	19,078	...	...	3	...	248,901	132,664	367	733
Karákat ...	128,906	63,976	7,840	3,960	8	...	...	...	136,743	67,943	171	800
GRAND TOTAL,	1,095,986	539,816	1,13,553	58,387	120	53	4	..	1,209,663	598,256	1,554 1	778 3

The area in 1881 was returned at 1,554·1 square miles, and the average

General statement of population was, therefore, 778·3 to the square mile.
area and population.

Jaunpur is thus the smallest, but the most densely peopled district of the Allahabad division, the average density of the population over the entire division being only 418·6 to the square mile. The population was distributed amongst four towns and 3,116 villages. The houses in the former numbered 13,743, and in the latter 190,644. The males (611,407) exceeded the females (598,256) by 13,151, or 2·2 per cent.: but this circumstance points rather to concealment and under-statement of females than to any actual disproportion in the numbers of the sexes. The number of towns and villages to the square mile is returned as two, and the number of houses as 131·5. In the towns six persons, and in the villages 4·7 persons, on an average, lived in each house. The increase in the males since 1872 was 65,655, or 12 per cent.; and in the females, 118,047, or 24 per cent. There can be little doubt, however, that this disproportionate rate of increase should be attributed to the greater accuracy in counting females at the recent, as compared with the previous, census.

Following the order of the 1881 census statements, we find (Form III.A.)

the persons returned as Christians belonged to the following principal races:—British-born subjects, 14 (5

females); other Europeans, 39 (16 females); Eurasians, 39 (16 females); and natives, 31 (13 females). The sects of Christians represented in Jaunpur were the churches of England and Rome, Presbyterians, and Baptists.

The relative proportions of the sexes of the main religious divisions of the

Relative proportion of the sexes of the main religious divisions.

population, as returned by the census, were as follows:—
Ratio of males to total population, '5054; of females, '4946; of Hindús, '9060; of Muhammadans, '0939; and of Christians, '0009; ratio of Hindú males to total Hindú population, '5075; of Muhammadan males to total Muhammadan population, '4858; and of Christian males to total Christian population, '5583.

Distributing the inhabitants of the district according to their civil condition, we find that of single persons there were 280,265 males and 177,183 females; of married, 298,760 males and 310,342 females; and of widowed, 32,382 males and 110,731 females.

The total minor population (under 15 years of age) was 463,949 (222,965 females), or 38·3 per cent.; and the following table will show at a glance the ages of the two principal classes of the population, and of the total population, with the number of single, married, and widowed at each of the ages given:—

	HINDUS.						MUHAMMADANS.					
	Single.		Married.		Widowed.		Single.		Married.		Widowed.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
Up to 9 years ...	150,031	117,404	5,231	12,914	85	198	15,573	15,147	194	571	1	6
10 „ 14 „ ...	40,211	10,305	10,709	31,845	304	723	5,854	2,807	958	2,001	17	57
15 „ 19 „ ...	20,651	1,097	20,116	31,035	608	881	2,377	372	1,720	3,204	35	62
20 „ 24 „ ...	12,416	689	28,111	40,409	1,127	2,728	1,048	151	2,817	4,071	109	188
25 „ 29 „ ...	6,190	812	38,228	45,709	1,070	4,064	493	110	3,703	4,776	109	319
30 „ 39 „ ...	8,727	791	68,101	61,392	4,714	15,381	361	138	6,871	7,059	309	474
40 „ 49 „ ...	3,001	370	48,308	33,150	6,020	21,006	130	64	5,180	3,005	474	1,884
50 „ 59 „ ...	1,860	187	27,811	12,127	6,128	22,558	71	39	3,158	1,443	501	2,270
60 and upwards ...	1,503	105	18,338	5,537	8,771	30,003	49	32	2,102	540	870	3,309
Total ...	254,563	158,292	271,850	281,035	28,742	100,139	35,001	18,562	26,873	29,285	2,032	10,240

TOTAL POPULATION.							
Single.		Married.		Widowed.			
Male.	Female.	Male.	Female.	Male.	Female.		
Up to 9 years ...	165,628	152,851	5,315	19,485	80	207	
10 „ 14 „ ...	51,897	19,211	17,607	36,021	321	783	
15 „ 19 „ ...	22,017	2,045	22,350	31,332	643	1,026	
20 „ 24 „ ...	13,409	810	30,816	45,132	1,235	2,310	
25 „ 29 „ ...	8,037	758	41,998	50,488	2,139	4,107	
30 „ 39 „ ...	9,090	828	74,887	73,451	5,132	16,780	
40 „ 49 „ ...	3,701	478	54,086	37,050	6,465	25,937	
50 „ 59 „ ...	1,811	170	30,075	11,584	6,090	25,082	
60 and upwards ...	1,652	137	20,532	6,181	9,042	84,285	
Total ...	280,266	177,183	298,780	310,342	32,382	110,731	

Distributing the population by birth-place, we find that 99,623 (75,503 females), or 8·2 per cent. of the total population, are returned as born outside the limits of the district, and only 1,110,040 (522,753 females), or 91·8 per cent., as born within the district.

Of the total population 1,177,370 (597,719 females), or 97·3 per cent., are returned as unable to read and write and not under instruction; 25,376 (422 females), or 2·1 per cent., are shown as able to read and write; and 6,917 (115 females), or 6 per cent., are returned as under instruction. Of those able to read and write 22,026 (195 females), and of those under instruction 5,134 (22 females), were Hindús. The Muhammadans who came under these categories were 3,268 (197 females) and 1,756 (79 females) respectively. Of Christians, 71 (30 females) are returned as literate, and 27 (13 females) as under instruction.

The census returns exhibit the number of persons of unsound mind by age and sex for all religions represented in the district, the religious of course being those to which by common repute these unfortunates are supposed to belong, or the religion of their parents. The total of all ages was 141 (44 females), or ·012 per cent.¹ The largest number, 34 (8 females), were of the ages 30 to 40 years. But 18 (4 females) in this category are returned as of ages "over 60." With regard to these, some suspicion of inaccuracy may be warranted, as, even in the case of ordinary individuals, there is a marked tendency among natives to exaggerate the ages of those above 50, and it is notorious that the statements of uneducated villagers in regard to such matters are quite untrustworthy. Distributing persons of unsound mind by religions, Hindús numbered 117 (38 females) of all ages from 10 upwards, the highest number being 30 (7 females) between 30 and 40 years. Of Muhammadans there were 24 (6 females). No members of other religions are returned as of unsound mind.

The total number of blind persons is returned as 1,949 (1,026 females), or ·16 per cent. Of these, nearly one-third, or 645 (399 females) were "over 60;" 200 (104 females) between 50 and 60; 214 (115 females) between 40 and 50; 227 (125 females) between 30 and 40; 240 (116 females) between 20 and 30; 70 (26 females) between 15 and 20; 123 (45 females) between 10 and 15; 138 (58 females) between 5 and 10; and 92 (38 females) under 5 years. Of the total number 1,095 (884 females) were Hindús, and 254 (142 females) Muhammadans.

¹ i.e., 12 in every 100,000.

Of deaf mutes there were 296 (114 females), or '024 per cent.¹; the largest number, 67 (24 females), appearing amongst persons from 20 to 30 years. Of these 239 (83 females) were Hindús, and 57 (31 females) Muhammadans.

The last infirmity of which note was taken at the recent census was that of leprosy. There were 270 (47 females) afflicted with this disease, the percentage to the total population being '022; so that two in every 10,000 of the population were on the average lepers. Of the total number 244 (38 females) were Hindús, and 26 (9 females) Muhammadans.

We now come to the subject of castes, which was treated with less elaboration in the census of 1881 than in that of 1872. Distributing the Hindú population into the four traditional classes, we find that there were Brahmans, 149,441 (73,564 females); Rájputs, 115,133 (52,130 females); Baniás, 26,287 (12,937 females); and members of the other castes, 805,125 (401,185 females). Of the last alphabetical lists will be given in a few pages further on.

The census returns of 1881 throw no light upon Brahman sub-divisions. Indeed, in the report of the 1872 census the hope was expressed that no attempt would on a future occasion be made to obtain information as to the castes and tribes of the population, on the ground that the whole question is too confused, and the difficulty of securing correct returns too great. Mr. Flowden, who compiled the census returns of 1872, does not speak confidently of their accuracy in the matter of caste sub-divisions, but we have nothing better to turn to for an enumeration of the persons belonging to each. By the 1872 census these sub-divisions and the numbers in them are thus given:—

						Population.
Chauhe	...	...	...	...	...	1,946
Dube	...	...	...	...	...	13,616
Dikhit	...	...	...	...	...	872
Gaur	...	...	...	...	...	3,257
Joshi	...	...	...	...	...	2,305
Kanaujia	...	...	...	...	...	6,482
Miar	...	...	...	...	...	19,089
Pattak	...	...	...	...	...	4,782
Pande	...	...	...	...	...	9,471
Sarwaria	...	...	...	...	...	1,886
Shukal	...	...	...	...	...	4,577
Tiwari	...	...	...	...	...	16,511
Upadhia	...	...	...	...	...	6,578
Unspecified	...	...	...	...	...	40,884
Total					...	<u>131,766</u>

¹ i.e., 24 in every 100,000.

The above list does not pretend to scientific accuracy, and it is in no sense a list of tribes, clans, or *gotras*. From the large number returned as "unspecified" it would seem that little hope can be entertained of obtaining an accurate statement of the various Brahman sub-divisions and clans in the district, and this consideration doubtless induced the abandonment of the attempt at the recent census.

Better materials exist for an account of the Rájput tribes. The following is an alphabetical list of the Rájput clans of chief importance represented in the district, extracted from the 1881 census volume on *Sex Statistics*, which was specially prepared by order of Government, North-Western Provinces and Oudh, to show the extent to which female infanticide is still practised in these provinces among Ahírs, Ahars, Tagas, Játs, Rájputs, Gújars, and Minas :—

Clan.	Total population.	Females.	Clan.	Total population.	Females.
Bachannia ...	1,820	802	Kanpuria ...	390	144
Bachh ...	2,151	932	Kansaria ...	176	77
Báchwal ...	98	43	Monas ...	1,514	724
Bachhgodi ...	2,435	1,121	Naikumbh ...	1,959	972
Bais ...	13,278	5,779	Nandwak ...	7,061	3,070
Bargalián ...	172	74	Palwár ...	475	209
Bhanwag ...	1,171	494	Pamár ...	791	358
Bhatharia ...	973	432	Panwár ...	2,724	1,304
Bhúfnár ...	5,185	2,520	Pharharia ...	159	65
Bisen ...	4,319	1,965	Raghubansi ...	15,515	7,236
Chandel ...	7,177	3,252	Rájkumár ...	5,849	2,626
Chanhsn ...	2,011	914	Ráthaur ...	265	94
Chaupat-khamb ...	2,329	1,096	Rikhubansi ...	269	117
Chunmana ...	229	86	Sakarwár ...	190	78
Dhanust ...	1,835	872	Sanván ...	2,917	1,329
Dikhit ...	634	251	Solankhi ...	231	121
Drigbans ...	13,188	5,894	Sombansi ...	2,624	1,205
Dunwár ...	481	218	Súrajbansi ...	126	59
Gadwár ...	132	57	Surwár ...	488	218
Gaharwár ...	1,915	917	Unspecified ...	1,623	704
Gahlaut ...	543	147	Specified clans with less than 100 members each.	1,621	659
Gargbans ...	615	260			
Gautam ...	3,046	1,399			
Horaya ...	1,089	482			
Kachhwáha ...	1,891	845	Total ...	115,135	52,180

The census returns show details of the population of each clan in two groups, "under ten years of age" and "over ten years of age," and the percentage of females in each group. For the whole tribe the percentage of females under ten years of age was 33·84, and of those over ten years 43·34. The lowest percentage of females under ten years was 25·00 in the Kansaria clan, and over ten years was 34·12 among the Ráthauras.

With the exception of the Raghubansís of Chandwak and Biálsi, the immigration of the *present* Rájput occupants of the district took place in recent times. They are said to have come during the Muhammadan period, and under the auspices of the central Muhammadan power. The following account of a few of the important clans in the district is from a note by Mr. D. M. Gardner, C.S.

The traditions of the Raghubansí clan affirm that they came from Oudh during the old Híndú dynasty of Benares, and expelled the Seorís, whose forts were at Chandwak and Horiapur. In Chandwak the chief seat of the Raghubansís was Dobhí, now a small village, though it gives the name in old official records and among the people of the Dobhí parganah to Chandwak. The Raghubansís of Biálsi parganah, which derives its name from the 42 villages comprising it, state that their first settlement in the district was at Tilochan Mahádeo, and that they spread through the district from that place. Unlike the Bisens, Bais, and Drigbans, they do not in practice recognise primogeniture, and their rights have in consequence undergone such minute sub-division, that they have not among them one person of distinction.

The Ráj Kumárs have occupied the north of Ungli. They claim to be Chauháns from Sambhal, in Moradabad, and say that they entered the district 25 generations ago, and reduced to subjection the Kunbí and Bhar occupants. The family bard still comes from Sambhal and records domestic occurrences.

The Ráj Kumárs are considered the highest caste Rájputs in the district, and are physically superior to other Rájputs. Their name has become historically connected with infanticide, from its practice among them having first directed the attention of the British Government to the existence of this crime, and they enjoyed the bad pre-eminence of having a legislative enactment expressly prepared against them, namely, Regulation XXI. of 1795. They were probably then not worse in this respect, and are now better than some of their neighbours.

In a few villages in parganah Ungli are found Ráj Kumárs who say they came from Samodhpur, and who, as they themselves affirm, embraced Muhammadanism 300 years ago, in order to adjust difficulties about arrears of revenue due to the Musalmán government. They are now called Khánzádas, and, although Muhammadans, are still invited to weddings and other gatherings of their ancient clan.

Cháudah is occupied by the Bais clan, who affirm that nearly 700 years ago, Dál Sáh and Mál Sáh, the two mythical brothers with rhyming names, immigrated from Oudh, and having overthrown the Bhars, occupied their forts on the Gúmti. The conduct of this clan was suspicious in the troubles of 1857. On the 19th October, on the eve of an engagement at Kodhna, they hung on the flank of the English force in an armed mass ; but at Mr. Lind's order, their chief, Randhír Sinh, came over to the English camp and remained under surveillance in the fort of Jaunpur until order was restored.

The Bais of Mariáha state that their settlement in the district dates from the 13th century A. D. They affirm that their ancestor, Mahpál Sinh, married no less than three daughters of one of the last princes who reigned at Zafaráhad. His son, Luka Sinh, made a clearing on the banks of the Sai at Guptban, now Gutwan. The proprietors with whom settlement was made by Mr. Duncan, asserted that they were his descendants. Owing to the extravagant and pretentious mode of living of this part of the clan, their rights have passed away from them.

Rári was in great part occupied by the Bisens. They say that 300 years ago, Bhu Mal and Kaliyan Mal, brothers, were expelled in some domestic quarrel from Majkot by the rája, the head of their clan. They were kindly received by the Baghels, and intermarried with them. They have somehow entirely supplanted the Baghels, and have founded the taluka of Badlúpur. The head of this clan was the famous Saltanat Sinh killed in rebellion in 1797.

The Drigbans clan has spread itself over the greater part of parganah Garwárah and part of parganah Ghiswa, and also occupied villages in parganahs Rári and Karyát Mendha. Its history is preserved in the family records of Rája Mahesh Narain Sinh, head of the clan. It is a branch of the Dikhit tribe, and, until recently, bore that name. Their oldest recorded seat was Kilangarh Samoui, 14 miles south-west of Jaunpur. The family bards still come thence to record births, deaths, and marriages. About 550 years ago, when Muhammad Tughlak was on the throne, they left Jaipur under a leader named Partáb Sahái, took service under the Muhammadan power, and settled at Bilkhar in Oudh, where a branch of the family represented by the rája of Antir still resides.

About 400 years, or 21 generations ago, invited by the ruler of Oudh, they expelled the Bhars and Mungils from parganah Garwárah, and settled in it under Bopal Sahái, eighth descendant of Partáb Sahái, who appears to have given

his name to the neighbouring district of Partábgarh. Four generations later they took the title of Drigbans from Durg Sahái. They state that the title of rája was conferred in the reign of Akbar on Harku Rái, their elected chief, in recognition of the valour of the clan at a great tournament, held at Jhúsi near Allahabad, in which the viceroy who had instituted the tournament was himself slain by them. The dignity was conferred on them by Ismáíl Khán, head of the convert Rájput house of Hasanpur, who bore the title of Masnad 'Ali, and whose chieftainship among the Rájput houses and authority to confer the *tilak* was recognised, notwithstanding his defection to Islám.

Their *samindári* included Garwárah, Ghiswa, and part of Haveli Jaunpur. In the eighteenth century they were crushed by Balwant Sinh, first rája of Benares, in pursuance of his general policy. He compelled them to surrender the fort of Parahit in Ghiswa, with 110 villages, to his officer, Barkhund 'Ali of Phúlpur, ancestor of the present owner. The Drigbans rája took shelter with the nawáb wazír of Oudh, and after the annexation of the province of Benares to British territory, still afraid to place himself in the power of the Benares rája, he sent his agent, Lúla Tatab Sinh, who took up in his own name 63 villages forming the taluka of Rája Bázár.

In 1788 Mr. Neave, assistant resident of Benares, being deputed by Mr. Duncan to manage parganahs Múngra and Garwárah, reported three branches of the family recognised as owning respectively the taluka of (1) Rája Bázár; (2) Pireri and Lál-ka-puru; and (3) Bijwat. Accordingly, the heads of three families, Ratan Sen Sinh, Gular Singh, and Lál Bahadur Sinh, were treated as proprietors in the settlement made by Mr. Duncan.

The head of the first-named branch, and of the whole clan throughout the district, was the Rája Mahesh Narain Sinh of Rája Bázár, who died in 1878, and was succeeded by his widow Ráni Dharmráj Kunwar. The history of the transfer of his ancestral estates is tragical and instructive. Ratan Sen's successor, Rája Rám Diyál Sinh, borrowed large sums of money from one Pitambar Mukarji, on the security of the estate. The money not having been paid by the borrower, and his son, Sarnám Sinh, the creditors in 1822 instituted a suit, and after eight years' litigation, obtained a decree in 1830 for Rs. 18,709. By collusive suits brought by Sarnám Sinh's brothers, and by other tricks, execution of this decree was prevented for seven years more.

In 1837 the creditor in despair sold his decree to Mr. James Barwise, an indigo-planter. By further proceedings and appeals, Mr. Barwise was, for six years, prevented from obtaining possession. At last the sale was fixed for August 21st, 1843, but again postponed, and on four subsequent sales (22nd

December, 1843, 13th March, 15th May, 29th July, 1844), proceedings were vitiated by fictitious and fraudulent biddings by Sarnám Sinh's adherents. The sale was again fixed for 15th November, 1844. Meantime Mr. Barwise, having reason to apprehend violence on the part of Sarújit Sinh, the brother, and Mahesh Narain, the son and successor of Sarnám Sinh, applied to have them summoned in the criminal courts. They evaded the process; and on the 15th December, 1844, Mr. Barwise was murdered at night in his factory in Farfábad by a number of armed men. Sarújit Sinh and Rája Mahesh Narain Sinh were prosecuted by Government and committed for trial on a charge of murder, but acquitted by the Nizám at Adálat. Mr. Gibbons and the Revd. W. Hawes, the heirs of Mr. Barwise, obtained an order bringing the estate to sale in satisfaction of the debt, Rs. 48,522, due to the deceased. In spite of fraudulent efforts of fictitious holders, it was sold to Mr. Gibbons for Rs. 48,000. On the 15th July, 1845, Mr. Gibbons sold the estate to Rája Raghubar Sinh for Rs. 92,500, who sold it again to one Kishna Nand Misr.

In 1854, nine years later, Rája Mahesh Narain Sinh instituted a suit to set aside the original sale, and obtained a decree in his favour in the native judge's court, which was set aside by the Sadr Nizámat Adálat. He again appealed to the Queen in Council, who in 1862 peremptorily rejected his appeal, and thus put an end to a litigation which had lasted 40 years. The above narrative extracted from the printed papers accompanying this judgment differs largely from the distorted and discoloured version of facts current in local tradition. In 1866 the estate was again brought to sale for a decree held by a Benares banker, Harakchand, and purchased by the maharája of Vizianagram.

The Rája Mahesh Narain Sinh, though stripped from his childhood of the paternal estates which surrounded his home, continued to exercise great influence as the recognised head of the Drigbans clan. From his antecedents, his circumstances, and his relation to the famous Kunwar Sinh, he might well have been tempted, in 1857, to take part against the British Government; on the contrary, he behaved with great loyalty, and was rewarded with considerable estates and the title of honorary magistrate.

In 1790, the second branch of the Drigbans family being in rebellion, it was found necessary to demolish their fort at Pireri. In 1817 the estate of Pireri passed by sale to Shiu Lál Dube, the rája of Jaunpur, who again sold it to the rája of Benares. The estate of Lál-ka-pura has passed out of the hands of Rái Munni Sinh, the living representative of the house, who retains only the *stir* land of his ancestors. The estate of the third branch, taluka Bijwat, was sold in 1209 *fauli* (1802 A.D.) for arrears of revenue, and has passed into

the hands of a Muhammadan official, the representative of the old family being now only a tenant on the estate.

The Chandels relate that 400 years ago, when the Sharki kings reigned at Jannpur, their leader, Anjao Rái, came from Chakri of Cawnpore, and obtained influence over, and gradually dispossessed, the Rujbhars. This clan held the talukas of Bansafa and Khapraha at the beginning of British rule. Those talukas soon after passed by sale, Bansafa to Shiu Lál Dube, the official rája of Jaunpur, and Khapraha to the rája of Benares.

Almost the whole of Mariáhu, Gopálápúr, and Barsathi was occupied by the Nandwaks, who affirm that, during the early period of the Mughal empire, their ancestor, Nanu Ráo, a Kachhwáha Rájput of Alwar, being on a pilgrimage to Gaya, was attacked by the Bhars (or Seoris). With the aid of the governor of Oudh he expelled them, occupied their country, and named the parganahs after Mundil Gopál and Barsathis, two *rishis*, or saints, to whom he and his son respectively paid veneration. About 250 years ago, probably in the religious reaction of Jahángír's reign, one Shaikh Khair-ud-din obtained a grant of Pali and other villages. The Nandwaks, considering their rights invaded, resisted, but were overthrown in a fight near Mariáhu. Here the Shaikh built a fort, and forcibly made Musalmáns of some Nandwak lads whom he had made prisoners. These lads when grown up slew him at Pali, where his tomb is still to be seen.

The parganah is covered with the ruins of the Nandwak forts, which are easily distinguishable from those of their predecessors. They were, according to local tradition, mostly destroyed by Rájá Balwant Sinh. At Mr. Duncan's settlement the Nandwaks were again treated as proprietors, but they have been unable to maintain themselves in this position, and their rights have nearly all passed into the hands of Muhammadan officials and lawyers. The leading branches of the clan are those residing at the following places:—

(1) Nigo.

(2) Birerí Muhammadpur. The head of this branch in 1856 received great credit for supposed exertions to suppress infanticide.

(3) Newaria. The head of this branch was Sangram Sinh, who was notorious for his misconduct in 1857, and for ten years evaded pursuit, subsisting by forced or voluntary contributions levied throughout the parganah, though a reward of Rs. 10,000 was offered for his capture.

The Bachhgotis of Gopálápúr and Barsathi affirm that they entered the district under one Doman Deo and took service under the Bilúch government, by which is perhaps meant the

house of Lodí. The Bachhgotís of Múngra called themselves Chanháns of the Bachil got, and say they came from Bikánír and entered the district 200 years ago.

The remaining clans found in Jaunpur exist in small and scattered communities, and seem mostly to have entered the district during the troubles of the 18th century A.D., led by family connections or other accidental circumstances to seek an asylum from the pressure of Marhatta and Rohilla invaders.

The Chaupat-khambas, however, who have settled in tappas Guzára, Pisara, and Daariyapúr of tahsil Karíkat, deserve special mention as affording an instance of a fact that is more and more receiving attention, namely, that the barriers that separate the four supposed Hindú clans are not so rigid as has been believed. The Chaupat-khambas are now Rájputs, and as such intermarry with undoubted Rájput clans. But they and their neighbours affirm that they were Brahmans who came from beyond the Gogra and settled in Patkoli. They relate that their leaders were two brothers, and that one of them, Baldeo, having married the daughter of Rája Jaichand, the other brother set up a pillar to denote that the family was degenerate. The history of the pillar seems invented to account for the name, which may simply mean 'lost caste.' The mention of Rája Jaichand in connection with their earliest ancestor, though probably merely intended to raise their dignity, shows how recent must be their appearance in the district as Rájputs.

No sub-divisions of Baniás are given in the Census Report of 1881, although they were recorded in the schedules, and in the Census Report of 1872 the following is the very imperfect attempt made at a classification :—

Population.			Population.		
Agarwála	...	224	Paliwál	...	758
Agrahri	...	7,909	Parwár	...	21
Bandarwár	...	86	Sarógí	...	50
Dásá	...	130	Ummar	...	3,366
Dasandi	...	43	Unnaya	...	974
Golapura	...	6	Unspecified	...	437
Kánda	...	4,164			
Kasarwáni	...	39			
Kasandhan	...	525	Total	...	18,732

A full account of Baniás generally will be found in the Sháhjahánpur and Moradabad memoirs.

Following the order of previous notices, this is the place to give a list of the remaining principal Hindú castes. What the census returns of 1881 describe as the "38 principal Hindú castes" are those that had, in that year, a total population of 100,000 or

upwards in the North-Western Provinces and Oudh. In showing the total and female populations in 1881 of such of these castes as are found in this district, the following statement also gives a brief note of the occupations usually followed by each caste to aid in identifying it:—

Caste.	Occupation.	Total population.	Females.
Ahar ...	Cattle-breeder ...	6	...
Ahír ...	Cowherd ...	184,019	89,768
Barhái ...	Carpenter ...	3,924	1,970
Bhangí ...	Scavenger ...	66	28
Bhar ...	Agriculturist ...	15,176	7,403
Bhát ...	Genealogist, panegyrist ...	4,815	2,152
Bhūinhār ...	Landholder, cultivator ...	13	9
Bhurjī... ..	Grain-parcher ...	12,007	5,932
Chamār... ..	Skinner, leather-worker ...	172,543	88,318
Dhobí ...	Washerman ...	13,776	6,973
Dom ...	Bamboo-basket maker, singer, dancer ...	14	2
Gadariā ...	Shepherd ...	23,072	11,322
Gosáin ...	Devotee ...	4,201	1,865
Ját ...	Cultivator ...	65	22
Káchhí ...	Agriculturist ...	45,127	22,384
Kahár ...	Palki-bearer ...	26,882	14,787
Kaiwár ...	Distiller ...	15,819	7,955
Káyast or Káyath ...	Scribe ...	16,820	7,407
Khatík ...	Pig and poultry-breeder ...	1,222	621
Koerí ...	Weaver ...	78	36
Kumhár ...	Potter ...	25,427	12,608
Kurmi ...	Landholder, cultivator ...	47,666	23,858
Lodh or Lodhá ...	Cultivator ...	9	...
Lohár ...	Blacksmith ...	27,525	13,408
Lonfa ...	Salt-extractor ...	18,890	9,422
Máli ...	Gardener ...	3,272	1,695
Máiláh ...	Boatman ...	41,106	21,280
Náf ...	Barber ...	15,248	7,661
Pási ...	Fowler, watchman ...	35,325	16,551
Sonár ...	Gold and silver smith ...	5,265	2,576
Tamoli ...	Betel-leaf and nut-seller ...	4,326	2,128
Teli ...	Oilman ...	19,001	9,909
Unspecified ...	... ..	23,750	11,845
Total ...		805,125	401,185

The castes in the above list have all been described, some more than once, in preceding notices, as they are found, with few exceptions, in every district of these provinces. None of them present any special features of interest in Jaunpur.

From the vernacular lists compiled in the census office, the following

The "unspecified" of the census, appear to be the details of the "unspecified" castes, and they are added here as it may be of interest to

ascertain them, but it should be remarked that many of the names in the list would be more properly included as sub-divisions of the foregoing castes :—

Caste.	Occupation.	Total population.
Bahelia ...	Fowler ...	2,835
Banmāuas ...	Rope, string, mat-maker ...	3,114
Bānsphor ...	Bamboo-worker ...	1,145
Bārl ...	Leaf-plate seller, torch-bearer ...	2,098
Bind ...	Toddy-drawer, cultivator ...	75
Dabgar ...	Leather vessel (<i>huppa</i>) maker ...	65
Darzi ...	Tailor ...	350
Devotee ...	Mendicant ...	165
Dhārl ...	Singer, dancer ...	131
Dharkār ...	Worker in leather ...	2,794
Gandhi ...	Scent-seller ...	1
Halwāl ...	Confectioner ...	6,097
Joria ...	Weaver, day-labourer ...	5
Jaiswār ...	Grass-cutter, syce, shoe-maker, weaver ...	2
Joshi ...	Servant, receiver of alms ...	210
Kalaigar ...	Metal polisher ...	5
Kanchan ...	Dancer, prostitute ...	603
Kāndu ...	Cultivator, shopkeeper ...	651
Kanjār ...	Rope-maker, trapper ...	830
Kasera ...	Metal vessel dealer ...	295
Khatrl ...	Merchant, servant ...	206
Manihār ...	Glass bangle maker ...	1
Mārwārl ...	Merchant ...	5
Meoār ...	Cultivator, cattle-breeder ...	221
Nat ...	Arobat ...	394
Paherl ...	Cultivator, village watchman ...	24
Pāhrl ...	Cultivator, labourer, servant ...	12
Patwa ...	Braid, fringe, tape-maker ...	571
Roufā ...	Trader, cultivator ...	42
Tārikash ...	Toddy-drawer ...	93
Tarkihār ...	Tarkl-maker ...	53
Tawālf ...	Dancer, prostitute ...	27
Thathera ...	Brass and copper smith ...	538
Undescribed ...	...	2
	Total ...	23,750

Of the devotees and religious mendicants in the above list, 133 (52 females) were returned as Bairāgis, and 22 (10 females) as Jogis. No clue to the classification of these sects is given in the census returns, but the former is generally classified among the Vishnavites, or followers of Vishnu, and the latter among the Sivaites, or followers of Siva.

Muhammadans are divided by the census of 1881 [Form III.] into Sunnis (orthodox), Shīās (followers of 'Ali), Wahābis, and "unspecified." The Muhammadans in this district numbered 113,553 (58,387 females); of these, 99,849 (50,920 females) were Sunnis, and 13,704 (7,467 females) Shīās. In addition to this classification, the 1881 census returns [Form VIII.A.] give details of certain Indian tribes of

Musalmañs, usually called Nau-Muslims. But those in Jaunpur consisted only of Muhammadan Rájputs, who numbered 278 (145 females).

Among the Muhammadans of this district, only the landed classes know, or profess to know, their own history. They may be divided into the four following classes:—(1) descendants of military or religious colonists that settled here before the foundation of the city Jaunpur; (2) descendants of courtiers or officials who received *jágers* under the Shauki kings, the Mughal empire, and local governors; (3) descendants of those who established themselves in the anarchy of the 18th century; and (4) lawyers and officials who have acquired property by private or auction purchase under British rule. The following note on the Muhammadans of Jaunpur was supplied by Mr. D. M. Gardner, C.S.

In examining the pretensions of the class of Muhammadans who profess to be the descendants of the military or religious colonists that settled in the district before the foundation of the city of Jaunpur, we may safely dismiss all traditions connecting any Muhammadan residents with

Descendants of military or religious colonists who settled in the district before the foundation of Jaunpur.

invasions of the kings of Ghazni. After Shaháb-ud-dín Ghori's invasions, while Rájput clans with the sanction of the emperors were pushing down and supplanting the Bhars, Muhammadan bands in the name of religious zeal may have pursued the same course. But whether at any length of time before the foundation of Jaunpur by Fíroz Tughlak such persons effected permanent settlements more extensive than the *fakír's takia* or warrior's tomb, and whether any of the present occupants rightly claim to be descended from them, is doubtful.

Zafarábad is the Muhammadan settlement of the antiquity of which there seems least doubt. Still higher claims are set up for some families in Machhlí-shahr, who affirm that they are descended from one Kázi Saná-ud-dín, who, in the reign of Shams-ud-dín Altamsh, founded a colony here, which has lasted till this day; but it is not easy to imagine a permanent settlement by Muhammadans 150 years earlier than the foundation of Jaunpur. Persons believing themselves to be his descendants were law officers of the provincial courts of circuit and appeal, at Patna and Benares, in the beginning of British rule; and four members of the same family now or recently living have attained the rank of principal *sadr amins*.

The claims to be descended from military colonists who slew the Bhars, is set up by the Malik family, whose rights to taluka Manchar were established beyond a doubt in 1857. This was anciently a very extensive estate. The same claim is made by the following: (1) the owners of taluka Barot, who

allege that their ancestor Mahibulla Husain expelled the Bhars 500 years ago; (2) the zamíndárs of Rannu, parganah Rári, who tell wonderful stories of the iconoclastic zeal and miraculous graces of their ancestors; (3, the Shíás of Kadampur; and (4) the ill-fated family of Irádat Jahán, commonly called rája of Máhul, executed in 1857 for resistance offered by his fortress at Mubárákpur to the forces that accompanied Mr. Lind

A comparison of the account now given of itself by this family with an older and seemingly authentic account will indicate how little regard must be paid to the vanity which traces the foundation of Muhammadan families to the times of the expulsion of the Bhars. Rája Muzáffar Jahán affirms that an ancestor, Asan Khudá Maia, a commander under the Dehli emperor, received, for a victory over the Bhars, in which his son was slain, the parganah of Máhul and the title of rája. The family history is, however, more prosaically related by Sir H. Elliot, thus:—"In the middle of the last century two Saiyids, Sher Jahán and Shamsahád Jahán, acquired possession of Nangun and parts of Sáharpur and Ungli and a few villages of Jaunpur, and taking up their abode in Máhul-Khas, gave their usurpations the name of taluka Máhul." In the *Balwanudma*, Shamsahád Jahán is only styled zamíndár of Máhul.

From Didár Jahán, a representative of this family, the town of Didárganj in the Azamgarh district is named. This man adopted a Rájput boy, known afterwards as Himmat 'Ali, who managed his estates and received for his share the fort of Mubárákpur and its neighbourhood. Himmat 'Ali in 1792 caused great disturbance by his raids in support of his claim to the village of Chettora, and was remarkable for his long and successful defiance of the Residents of Benares and Lucknow. He was at length captured and imprisoned at Ohunár, but was afterwards released and received into favour.

Didár Jahán's direct heir and nephew was Rája Irádat Jahán, executed in 1857 for rebellion; the rája's eldest son, Muzáffar Jahán, was for five years imprisoned in the Agra jail for rebellion. The local authorities of the time had no doubt of their guilt, and Mr. Lind left on record the facts of which he was an eye-witness at the capture of Mubárákpur; but the opinion has gained ground recently that father and son suffered for the faults of others. Muzáffar Jahán has received a small pension and one of the estates his father had purchased.

The next class of Muhammadans are the descendants of office-holders and courtiers who obtained grants from the Sharkí kings, the Mughal emperors, and local governors. This class of persons seems to have aspired rather to obtain gifts or alienation of the government share of revenue than to the right to engage with

Descendants of courtiers or officials who got jagírs under Muhammadan rule.

government for payment of revenue or the right to till the soil. Rights of this kind are easily resumed by the dynasty which grants them, and still more by those which take its place. There are very few instances of persons of this class who have continued to hold their own, unless the descendants, residing at Mariáhu, of Shaikh Kázi Khair-ud-din, who was forced upon the Nandwaks by Jahángir, or any of those who claim to be the descendants of the courtiers of a more ancient and romantic age, can be considered really to belong to it. An instance is the Muhammadan family that owns the Bakshiát parganah assigned them for duties connected with the fort of Jaunpur, by the nawábs of Oudh : and with them should be classed the descendants of Bákar 'Ali Khán, a Bilúch family that at the beginning of our rule owned what was then the taluka of Bákarábad, held, it would seem, on condition of rendering military service. This taluka was lost owing to the extravagance of its owners, and is now wholly broken up. The *muhalla* known as the Rája Jamál Khán is still in the possession of the family.

Among the Muhammadan adventurers who established themselves during the troubles of the 18th century, the most conspicuous Descendants of those who established themselves in the anarchy of the 18th century. were the Saiyids of Máhul. Fateh Muhammad, commonly called Shaikh Mangli, got possession of the fort of (Hiswa in the middle of the last century. He built the fort of Kutahit, the moat, gateway, and portcullis of which still remain. He adopted four sons. One of them, afterwards called Kabúl Muhammad, was a Bhúinhár taken at Gangápur in Benares. This man assumed or obtained from the Mughal government the title of rája. He built the 'Idgah and *karbala* at Machhlisáhr. He was made prisoner by his rival, Rája Balwant Sinh, and detained at Rám-nagar; being there killed by the fall of a roof, his death was attributed to treachery. He is buried at Mohan Sarái, eight miles from Benares, on the Allahabad road. His son, 'Ali Bakhsh, was treated by Mr. Duncan as the owner of this and neighbouring villages. The son of 'Ali Bakhsh, Rája 'Ali Hátim, was a local notable whose widow and nieces are now in possession of the estates. In the same neighbourhood Barkhand 'Ali of Phúlpur, a follower of Balwant Sinh, received from him Parahit and other villages wrested from the Drigbans Rájputs, which his family still retains.

Of official Muhammadan families who have risen under British rule the most conspicuous is that of Maulavi Haidar Husain, a pleader of the High Court. Haidar Husain's father was Muhammadan families who have risen under British rule. a *sarrishtadár* of Gházipur. He contrived by sale, purchase or otherwise to acquire considerable estates in Jaunpur, to which his son has

largely added. In this district the Muhammadan lawyer and official class have taken the part that in other districts has been played by the *mahdjans* and *Káyaths*. In parganahs Mariáhu and Ungli many estates formerly belonging to Rájputs have passed into their hands. Whatever defects there may be in their mode of acquiring estates or their treatment of their tenants, as a class they are much to be preferred to the *mahájun*. They take a personal interest in their villages, in which they are often residents, and are not personally afraid of their tenants. Many of them are efficient managers and good revenue-payers.

Muhammadan cultivators are not numerous; they are usually Nau-Muslims. Most of them assign the date of their conversion to the reign of Aurangzeb, and represent it as the result sometimes of persecution and sometimes as made to enable them to retain their rights when unable to pay revenue. In five villages of the Jaunpur tahsil are found Muhammadans who are, or believe themselves to be, Ghori. The men of Malvi, one of these villages, still call themselves *shobdár sháhi*, saying they held the office of mace-bearers under the Sharki kings.

Whatever their caste or tribe, the inhabitants of Jaunpur may be divided, with respect to occupation, into two primary classes; those who, as landholders or husbandmen, obtain their living from the soil, and those who do not. To the former, according to the census of 1881, [Form XXI.] belong 916,617 persons, or 75·8 per cent. of the total population; and to the latter, 293,046 persons, or 24·2 per cent. These figures have been arrived at not by actual enumeration, but by assuming that the ratio of the total population to the agricultural population is the same as that between the number of males of all occupations and the number of males with agricultural occupations. Excluding the families of the persons so classified, the number belonging to the agricultural class is reduced to 431,614 members *actually* possessing or working the land [Census Form XII., table 6]. The details may be thus tabulated:—

			Male.	Female.	Total.
Landholders	{ Engaged in other pursuits	...	12,606	...	12,606
	{ Not engaged in other pursuits	...	2,719	987	3,706
Cultivators	{ Engaged in other pursuits	...	18,920	...	18,920
	{ Not engaged in other pursuits	...	219,019	101,066	320,085
Labourers	{ In permanent service	...	15,014	5,191	20,205
	{ Day-labourers	...	22,556	31,927	54,283
Estate office service (i.e., agents, orderlies, messengers, and others employed by landholders in the management of their estates).			1,809	...	1,809
Total			292,645	138,971	431,614

Following the example of English population statements, the census dis-
 Classification according to census returns. tributes the inhabitants amongst six great classes—
 (1) the professional, (2) the domestic, (3) the commercial, (4) the agricultural, (5) the industrial, and (6) the indefinite.

The first or professional class numbered 6,148 males: amongst these are included 3,949 persons engaged in the general or local government of the country; 19 belonging to the army; and 2,140 engaged in the learned professions, or in literature, art, and science. Of the last, 764 were priests and temple servants; 154 in some way connected with the law; 110 medical practitioners; 505 musicians; 194 actors; 412 teachers; and one was returned as an artist. The actors and musicians consisted probably almost entirely of dancing-girls and their attendants. The second or domestic class numbered 1,877 members; it comprised all males engaged in entertaining and performing personal offices for man, such as inn keepers, water-carriers, barbers, sweepers, washermen, and the like. The third or commercial class numbered 7,541 males: amongst these are included all persons who buy or sell, keep or lend money, houses, or goods of various kinds, such as shop-keepers, money-lenders, bankers, brokers, &c. (1,566); and persons engaged in the conveyance of men, animals, goods, and messages, such as pack-carriers, cart-drivers, &c. (5,975). The fourth or agricultural class is divided into 292,384 agriculturists, and 259 horticulturists, making the total shown in the preceding table, *viz.*, 292,643 males; but in addition to this, the census returns include 2,007 persons engaged about animals, which brings up the total of this class to 294,650. The fifth or industrial class was composed of 44,671 males, distributed among the following trades:—

Workers in books	...	...	...	...	...	...	17
" carving and figures	...	...	...	...	...	...	1
" tackle for sports and games	...	...	...	...	...	...	8
" watches and philosophical instruments	...	...	...	...	...	...	5
" machines and tools...	...	...	...	...	...	...	8
" houses and buildings	...	...	...	...	...	...	657
" furniture	...	...	...	...	...	...	10
" chemicals	...	...	...	...	...	...	310
" wool	...	...	...	...	...	...	12
" silk	...	...	...	...	...	...	1
" cotton	...	...	...	...	...	...	9,309
" mixed materials	...	...	...	...	...	...	167
" dress	...	...	...	...	...	...	7,339
" hemp and other fibrous materials	...	...	...	...	...	...	249
" in annual food	...	...	...	...	...	...	436

Workers in vegetable food	...	...	...	...	...	8,269
" drinks and stimulants	...	...	...	...	...	3,276
" grease, guts, bones, ivory, and lac	...	...	...	...	...	4
" skins and feathers	...	...	...	...	...	590
" hair	...	...	...	...	...	1
" gums and resins	...	...	...	...	...	3,137
" wood	...	...	...	...	...	644
" bamboo, cane, rush, straw, and leaves	...	...	...	...	...	1,604
" paper	...	...	...	...	...	8
" stone and clay	...	...	...	...	...	449
" earthenware	...	...	...	...	...	2,629
" salt	...	...	...	...	...	500
" water	...	...	...	...	...	1,118
" gold, silver, and precious stones	...	...	...	...	...	1,507
" tin and quicksilver	...	...	...	...	...	22
" copper, brass, and mixed metals	...	...	...	...	...	378
" iron and steel	...	...	...	...	...	2,116

The sixth or "indefinite and non-productive" class included 256,520 members; of these 27,311 were labourers, 13 persons of property not returned under any office or occupation, and 229,196 persons of no stated occupation.

The labourers include men of all castes who lack the capital or skill necessary for a cultivator. On the whole, there is a great abundance of labour in the district, and Jaunpur men are to be found on railway works all over Northern India. A few emigrate to the colonies; and during the past 10 years 1,128 emigrants left Jaunpur and proceeded to the following places:—

Year.	Trinidad.		Demerara.		Surinam.		Jamaica.		Guadeloupe.		Natal.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
April 1872 to March 1873	72	31	...	...	...	...	108	40	...	...	...	...
" 1873 " 1874	69	33	16	8	...	...	45	20	27	2	...	...
" 1874 " 1875	19	9	14	10	...	...	40	16	...	...	54	26
" 1875 " 1876	...	...	17	4	...	...	21	2	...	...	...	...
" 1876 " 1877	...	...	32	17	...	...	...	...	...	...	...	3
" 1877 " 1878	...	...	49	21	...	...	...	...	...	...	7	1
" 1878 " 1879	...	...	26	27	...	...	...	...	...	...	...	...
" 1879 " 1880	...	...	24	12	...	...	8	...	...	...	...	...
" 1880 " 1881	...	...	89	19	...	...	...	...	...	...	45	9
" 1881 " 1882	...	...	66	19	4	1	...	...	...	...	14	1
Total for 10 years	154	75	273	137	4	1	217	78	27	2	120	40

In addition to the above, it is possible that many more emigrated after leaving their homes, and were registered in other districts.

The number of villages or townships inhabited by the population, agricultural and otherwise, is returned in the census papers of 1881 as 3,120. Of these, 1,256, or considerably more than a third, had less than 200 inhabitants each, and 1,111, or also more than a third, between 200 and 500. This leaves 753, or only about a fourth, with a population of more than 500. Of the latter, 559 had between 500 and 1,000 inhabitants; 164 between 1,000 and 2,000; 21 between 2,000 and 3,000; and five between 3,000 and 5,000. The four towns with a population of more than 5,000 were Jaunpur, Machhlisahar, Bādshāhpur, and Shāhganj. Jaunpur had 42,845 inhabitants; Machhlisahar, 9,200; Bādshāhpur, 6,423; and Shāhganj, 6,317. The aggregate urban population accordingly amounted to only 64,785, or less than one-nineteenth of the total population of the district. Indeed, as more than three-fourths of the villages contain less than 500 inhabitants each, it is clear that the great mass of the people are scattered about in small hamlets, as is usual in the eastern districts of the North-Western Provinces.

Amongst the villages of the five tahsils are distributed in the present year (1883) 2,155 estates (*mahāl*), viz., 764 in Jaunpur tahsil, 556 in Marīghu tahsil, 293 in each of the Machhlisahar and Kutāhan tahsils, and 249 in Karākat tahsil; but the number is, from partition and other causes, liable to constant increase.

The following list of the most important of the ancient buildings and remains that exist in and near the city of Jaunpur have been taken from *Objects of Antiquarian Interest in the North-Western Provinces and Oudh* printed at the North-Western Provinces and Oudh Government Press, Allahabad; a detailed account of them being reserved for the gazetteer articles on Jaunpur and Zafarābad towns in Part IV. of this notice :—

Name of place.	Kind of building or remains.	Condition of the remains.	Style and date.	Materials of construction.	Present use.	Whether or not decorated by sculpture or coloured decoration.
Jama Masjid.	Mosque ...	In tolerably perfect order, details in good preservation.	Muhammadan architecture, 1478.	Stone and lime.	Used as a place of worship.	Sculptured decorations.
Atala Masjid.	Ditto ...	Ditto ...	A. H. 801; built from material of an old Buddhist temple.	Ditto ...	Ditto ...	Ditto.

Name of place.	Kind of buildings or remains	Condition of the remains.	Style and date.	Materials of construction.	Present use.	Whether or not decorated by sculpture or coloured decoration.
Lāl Darwāza.	Mosque ..	Not in such good condition as the above two mosques.	Muhammadan architecture.	Stone and lime.	Used as a place of worship.	Sculptured decorations.
hālīs Munkh- K hīs <i>alias</i> (Chār un- gli.	Mosque ...	Not in good condition.	Ditto ...	Masonry bricks, stone, and lime.	Ditto ...	Ditto.
Jhānjhri Masjid.	Ditto ...	Ditto ...	Ditto ..	Stone and lime.	Ditto ...	Ditto.
Zafarīād mosque.	Ditto ..	Ditto ...	Buddhist, slightly altered by Muhammadans.	Ditto ...	...	Not decorated.
Jaunpur bridge.	Bridge ..	In good order, except the kiosks, which were destroyed by the floods of 1871	Pure Muhammadan, A. D. 1076.	Ditto ...	...	Ditto.
Jaunpur fort.	Fort ...	In ruins ...	Ditto ..	Stone, lime, and earth.	The entrance is used as the <i>hoteldi</i> ...	Ditto.
Zāfar 'All's mausoleum or tomb.	Tomb ...	In good condition.	Ditto ..	Stone and lime.	...	...
Husain Beg's tomb or memorial tomb near Panja Sharif.	Ditto ...	Ditto ...	Ditto ..	Ditto ..	...	...

The number of inhabited houses, according to the census of 1881, was 190,644 in the villages and 18,748 in the towns, making a total of 204,387; the average number of occupants in the former being 6 and in the latter 4·7, giving an average for the district of 5·9 to each house. The houses are almost invariably thatched, a few only of the better sort having tiled roofs, and the walls are of mud.

Mr. Tuppi in his memoir on the district prepared for the *Imperial Gazetteer* gives the following account of the value of furniture:—

“A trader's house of the better class contains generally about Rs. 500 worth of furniture and utensils of all kinds; bedsteads, mattresses, quilts, carpets, and boxes would represent about Rs. 300 worth of this, and cooking vessels the remainder. A well-to-do cultivator owns a few strong boxes, bedsteads, and quilts worth about Rs. 100, besides cooking vessels worth Rs. 50 to Rs. 60. An artisan in middling circumstances possesses one or two

mattresses, bedsteads, and quilts, and some drinking vessels, worth altogether about Rs. 30. A poor labourer has only a few earthen jars, one or two quilts, and perhaps a cot worth in all from Rs. 5 to Rs. 10.

"The labourers, mechanics, and poorer cultivators are all in condition much the same: the coarsest and scantiest clothing and food, a hut with a few vessels necessary for cooking, rough mud walls, and a thatch to cover them being usually the extent of their possessions. The Kurmīs and Kāchhīs are much better off than others: they cultivate poppy, tobacco, and vegetables, make larger profits, and are more steady and industrious, and from their being able to pay higher rents, they are much sought after by landlords, and are very rarely disturbed in their holdings.

"The poorest have a hut with four mud walls, one room, and a hurdle for a door. There is next to no furniture; a bedstead or two (of grass cord stretched on a wooden frame), a mat or two, and some rough earthen jars for grain or *ghāt* are all. In the better houses the cooking vessels are made of brass and iron, and there are boxes and baskets for clothes and valuables, but there is no real furniture."

Nothing need be said of the clothing of the people, that subject having been dealt with sufficiently in former notices [see Clothing and food. ALLAHABAD, AZAMGARH, MIRZAPUR, &c.] Mr. Buck (in his *Answers to Questions put by the Famine Commission in terms of the Resolution of the Government of the North-Western Provinces and Oudh letter No. 1900 A. of 5th July, 1878*) puts the annual produce of food of this district at 300,000 tons¹. Allowing the population a diet of 18oz. per head daily, he reckons that 196,000 tons are consumed in the district itself. From this he arrives at the conclusion that the balance left for store or export is 104,000 tons.

The following account of the customs of Hindūs regarding marriage, divorce, exclusion and re-admission to caste, has been condensed from a note by Bābū Harnām Ohandar Seth, deputy collector. No castes have adopted any reform regarding child-marriage, and they still adhere to their old customs. According to Hindū principles, a girl's marriageable age is before she reaches the age of puberty, viz., 7 to 12 years. But this is not strictly observed, and the celebration of marriage much depends on the means of the parents. Girls are generally married between ages varying from 8 to 20 years, but sometimes girl infants as young as five or six years are married to men advanced in years.

¹ Chapter I., Statement V. In the preceding statement the outturn is reckoned at 4,900,000 cwt., or 245,000 tons.

With the exception of Brahmans, Rájputs, Khattris, Káyaths, and Sunárs, all the Hindú castes in this district admit the re-marriage of widows, and there is no difference in the status of the wife or children of such a marriage. Divorce is unknown among the higher castes ; but among the lower castes, on the complaint of a husband or wife, a divorce can be procured by the decision of a *panchayat* of the caste-people. This, however, is not based upon any principle of the Hindú doctrines, but it is, nevertheless, a recognised custom. A wife so divorced is at liberty to marry.

There are no castes that tolerate intermarriages of their members with other caste-people, nor any that admit of the enrolment of outsiders. Besides conversion to Christianity or Islám, the common causes of exclusion from caste are :—(1) marriage with a woman belonging to another caste ; (2) known adultery in the case of a woman ; (3) killing a cow ; and (4) eating or smoking with persons of other castes or religion. Among the higher castes, re-admission is not allowed in the first two cases : but among the lower castes, if the adultery was committed with a person of the adulteress's own caste, she is re-admitted on the payment of a certain penalty, varying from Rs. 5 to Rs. 25, which is spent in feeding the caste-people. The punishment for killing a cow was severe in former times, but now-a-days a person guilty of the offence has only to visit some sacred place of pilgrimage to be looked upon as a regenerate member of his caste. Should a Hindú eat with a Christian or a Muhammadan, his exclusion from caste is inevitable, and the sentence cannot be reversed.

An account of Hindú and Muhammadan customs at births, marriages, and deaths, will be found in the Allahabad memoir.

As already stated, Jaunpur is still essentially a Hindu district, in spite of its long subjection to Muhammadan rulers, and the continued presence in its midst of a local Musalmán court. According to the census returns, there were, in 1881, 1,095,946 Hindús compared with only 113,553 Muhammadans. Of the remainder, 120 were Christians, and four belonged to other religions. No Jains are shown in the census returns. The common sects and ascetic orders of Hindús need not be noticed here as they have been amply treated of in the memoirs of the Muttra, Benares, and other districts. In the absence of an accurate religious census, no estimate of any real value as to the numbers of each can be made. Some account of the sectional divisions of the Muhammadan religion will be found in the memoir of the Moradabad district, where of all the districts in the North-Western Provinces the professed followers of Islám muster strongest. The Christian religion in Jaunpur is represented by a branch

of the Church Missionary Society established in 1833. The Native Christian community is extremely small, numbering in 1881 (according to the *Statistical Tables of Protestant Missions* for that year, published by Messrs. Thacker, Spink and Co., Calcutta) only 31. There were no ordained agents in 1881, but as lay agents there were three native Christian preachers. Attached to the mission is an Anglo-vernacular school, which sends up boys for the Calcutta university entrance examination, and a Sunday school with about 12 pupils.

Jaunpur is included in the area which, according to Mr. G. A. Grierson, Language and Literature. B.C.S., is that of the Bhojpuri dialect of the Eastern Hindi, or Bihári language. The relation geographically of this area to those of the other dialects of the Bihári language will be seen at a glance from the map prefixed to Part 1. of Mr. Grierson's *Seven Grammars of the Dialects and Sub-Dialects of the Bihári Language*. It is only possible here, in the short space that can be given to this subject, to refer the reader to this work and to Dr. Hærnle's *Grammar of the Gaudian Languages*. Of local literature there is nothing deserving mention.

The Government zila school at Jaunpur is classified by the Department of Public Instruction as a "middle-class school," and is not allowed to form an university entrance class; but ex-pupils of the school have gone up and passed the matriculation examination. The inspector of schools of the Allahabad division, in his report for 1881-82, expressed a hope that arrangements might ere long be completed for raising the school to a "high school," but no change in this direction has yet taken place. The church mission school, however, sends up candidates for the university entrance examination. This is the only aided school in Jaunpur. In 1881-82 there were five middle-class vernacular schools in the district, viz, the four tahsili schools of Machhlisáhr, Karákat, Sháhganj, and Mariáhu, and the parganah school at Mungra Bádsáhápur. But in the present year (1882-83) four *halkabandi* schools have been allowed to take up the middle-class course. The Machhlisáhr and Karákat schools are reported by the inspector to be the best tahsili schools in the Allahabad division, and the Sháhganj school is said to be in a satisfactory condition; but the schools at Mariáhu and Múngra Bádsáhápur are not spoken of in high terms.¹

The following table (supplied by the Director of Public Instruction, North-Western Provinces and Oudh) showing the school statistics of Jaunpur for the year 1882-83, will give an idea of the average number of schools and

¹The above paragraph has been extracted from the Public Instruction Reports for 1881-82 and 1882-83.

scholars in the district, the average cost of educating each scholar, and the expenditure borne by the State :—

Class of school.	Number of schools.	Number of scholars.			Average daily attendance.	Cost per head.	Expenditure borne by the State.	Total charges.
		Hindus.	Musalmaus.	Others.				
Government and Municipal.	Zila (middle)	1	138	90	181	22 8 0	2 807 0 0	3,405 0 0
	Tahsil and pargana.	6	343	132	389 6	5 6 7	1,843 4 7	2,105 15 8
	Halkabandi, Government	104	1,710	201	3,106 4	3 7 10	10,850 6 7	10,850 6 7
	girls'.	3	27	21	40	9 9 7	384 8 3	384 8 3
	Municipal boys'.	4	150	23	142 1	3 13 8	...	547 12 2
Aided by Government	Boys' .	1	111	23	124	25 14 2	1,805 13 3	3,658 14 9
Unaided ...	Girls' ...	...	...	...	...	...	...	...
Unaided ...	Missionary and indigenous.	166	732	610	1,343	1 5 8	...	1,823 8 0
Total	...	288	5,211	1,101	7,529 5	4 4 9	17,691 0 8	22,776 1 5

The low cost of school education in India has been noticed in the Farnkhabad memoir. It is there shown that, according to a report by Mr. Mathew Arnold, the annual cost of educating a child in France is 18s. 1d., and in England 37s. 9½d. In Jaunpur it is, as shown in the seventh column of the table just given, only a little more than 8½s. Reference to the small proportion of the population that can read and write, as disclosed by the 1881 census statistics, has already been made on page 33, where it is shown that of the total population 97·3 per cent. are unable to read and write.

In a district containing so few literate persons post-office transactions are necessarily small. The postal receipts and expenditure for five out of the past 20 years may be shown as follows :—

Years.	Receipts.							Charges.					
	Postage collections on letters, newspapers, &c.	Mail cart and passenger service collections.	Bullock train and wagon branch collections.	Sale of ordinary stamps.	Sale of service postage stamps.	Petty receipts.	Total.	Presidency and district offices.	Conveyance of mails.	Miscellaneous.	Railway mail service.	Bullock train charges.	Total.
1861-62 ...	3,341	...	...	...	...	686	4,027	1,394	...	498	...	...	1,792
1865-66 ...	3,478	...	...	...	...	...	3,478	1,222	...	...	...	...	1,222
1870-71 ...	5,598	...	...	...	...	10	5,608	4,779	...	161	...	...	4,940
1875-76 ...	6,859	...	...	8,506	1,091	7	11,462	7,374	308	...	...	...	7,677
1880-81 ...	7,725	...	...	5,545	1,146	30	15,446	8,920	288	...	...	...	9,208

For a history of the establishment of the post-office in these provinces the reader may be referred to the Agra memoir [Gazetteer, Vol. VII., p. 507]. The Jaunpur district now contains 19 imperial and four district post-offices. These are situated at the following places:—

<i>Imperial.</i>			District offices.
Disbursing or head office.	Non-disbursing or sub offices.		
Jaunpur 	Badlāpur. Bakhshi Chandwāk Gaura Bādshāhpur. Gulzārganj. Jalālpur. Kātskat. Kheta Sarāi. Kutāhan. Nachhīfahānr. Mariāhu. Mūngra Bādshāhpur. Rāmpur Sarāi Khwājī. Sarāi Muht-ud-dīn. Shāhganj Sujārganj Zatara bad.		Bamnison. Barsathi. Koeripur. Surāpur.

The following table gives the number of letters, parcels, and other mis-sives received at these offices during four years in the past two decades:—

	1866-66.				1870-71.				1875-76				1880-81.			
	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.
Received ...	114,038	8,346	1,018	932	141,487	10,869	494	1,642	213,220	11,618	1,976	210	340,054	16,984	3,406	2,574
Despatched,	98,167	2,280	472	100	111,674	2,212	226	284	..	..	..	..	..	..	..	..

The registry of despatches was discontinued after 1870-71.

There is no Government telegraph office in the Jaunpur district, but there are six railway telegraph offices belonging to the Oudh and Rohilkhand Railway. These are located at each

Telegraph.

of the six railway stations in the district, viz., at Jalálganj, Jaunpur city, Jaunpur civil station, Míhráwán, Kheta Saráí, and Sháhganj.

Like education, the post-office, and the telegraph, a regular police was only introduced under British rule. A history of the organisation of the police previous to the Mutiny, and of the organisation into a constabulary under the provisions of Act V. of 1861, will be found in the Cawnpore Memoir [*Gazetteer*, Volume V., page 81]. Jaunpur now contains twenty-three police stations, of which eleven belong to the first, three to the second, three to the third, and six to the fourth class. They are located at the following places : —

First-class.	Second-class.	Third-class.	Fourth-class.
Jaunpur ...	Jalálpur ...	Saráí Muhi-ud-dín...'	Surápur.
Machhlíshahr ...	Rámpur ...	Sháhganj road ...	Singrámau.
Mariáhu ...	Bámníyáson ...	Galzárganj ...	Zafarabad.
Badlápur ...	...	...	Kuwarpur.
Bádehálpur ...	...	...	Gaura Bádel á'pur.
Sujárganj ...	...	...	Kundaha.
Chandwak.			
Bakhsha.			
Sháhganj.			
Kutáhan.			
Katákat.			

The first-class stations have usually a sub-inspector, two head and a dozen foot constables; the Jaunpur police-station, however, has an additional force of one head and thirteen foot constables belonging to the municipal police. The second-class stations are officered by two head and nine foot constables; but the one at Rámpur has, in addition, a sub-inspector attached to it. At the third-class stations are quartered two head and from six to nine foot constables. The force of the fourth-class stations, or outposts, consists of only one head and three foot constables. From the *thánas*, or stations of the first three classes, these outposts are distinguished by the name of *chauki*.

All stations, of whatever class, are manned by the regular police enrolled under Act V. of 1861. This force is assisted by the municipal and town police recruited under Acts XV, of 1873 and XX. of 1856 respectively. In 1882, the three forces mustered together 575 men of all grades, including 11 mounted constables. There was thus one policeman to every 2·7 square miles and to every 2,103 inhabitants. The cost of the force was Rs. 58,644, of which Rs. 48,763 was debited to provincial revenues, and the remainder defrayed from municipal and other funds.

The following statement shows for a series of years the principal offences committed and the results of police action therein :—

Year.	Cases cognizable by the police.					Value of property.		Cases.			Persons.			
	Murder.	Dacoity.	Robbery.	Burglary.	Theft.	Stolen.	Recovered.	Total cognizable.	Under inquiry.	Presented to conviction.	Brought to trial.	Convicted and committed.	Acquitted.	Percentage of convictions to persons tried.
1876	13	1	3	1,230	844	19,998	6,463	3,026	2,726	794	1,573	1,239	302	78
1877	4	2	6	831	819	20,407	8,668	3,385	2,103	707	1,391	1,062	288	76
1878	9	3	8	982	1,306	28,212	7,205	4,175	2,906	1,169	2,118	1,725	367	81
1879	3	...	1	644	587	9,559	4,661	2,562	1,555	642	1,231	942	209	76
1880	3	...	4	599	468	8,132	3,547	2,207	1,427	521	1,029	775	240	75
1881	7	...	3	704	536	12,885	4,143	3,238	1,676	437	1,081	707	298	65
1882	5	2	3	992	828	27,964	9,226	3,286	2,391	784	1,513	1,160	353	76

Besides the regular and town police, there were, in 1882, 1,954 village and road watchmen, organised under Act XVI. of 1873. Rural police. These were distributed amongst the 2,898 inhabited villages of the district at the rate of one to every 580 inhabitants according to the census of 1881. Their sanctioned cost (Rs. 70,667) was met out of the 10 per cent. cess. The right of nomination of village police is by sections 3—6 of the Act vested in landholders, subject to approval by the magistrate of the district. The road police are appointed by the magistrate. The pay of a rural policeman is Rs. 3.¹

Measures for the repression of female child-murder here form an important part of the policeman's duties. Jaunpur was notorious for its guilt in this respect so long ago as Mr. Jonathan Duncan's time. The existence of the crime was first discovered by him in 1789, in his tour through the district during the cold weather, amongst the Rāj Kumārs of parganah Ungli. He took agreements from them to discontinue the practice, and proposed that rewards should be given to those who would assist in putting down the practice. He was transferred to the governorship of Bombay, and nothing appears to have been done till 1836. In that year Mr. Thomason attacked the Rāj Kumārs of Azamgarh, but this effort also was temporary. Nothing is heard till the introduction into the district of the Agra and Mainpuri system of repression by Mr. LeBas in 1854 and 1855. The first inquiry into the crime by Mr. Moore in 1856 was made in this district, and he found traces of the success of Mr. LeBas's measures; but all effort in this direction was stopped by the Mutiny.

¹ Manual of Government Orders, No IV, page 5.

From the publication of Mr. Hobart's report in 1868, which showed that infanticide was still as rife as ever in the Basti district, the movement against the crime, which had fallen somewhat into abeyance since Mr. Moore's inquiry in 1856, received a fresh stimulus. On the representation of the Government of the North-Western Provinces, a bill was drawn up and introduced into the Legislative Council, and became law in March, 1870. An inquiry was made in 794 villages of Jaunpur, and 214 were selected as specially guilty. The rules were enforced against them from 16th April, 1871. The population of those proclaimed villages was 28,594; 5,975 being boys and only 2,665 girls. In 1881-82 there were still 177 villages proclaimed under the Infanticide Act, and these villages contained a total supervised population of 17,569. Among the clans the following in 1881-82 showed a very low girl birth-rate: Drighans, 44.36; Chandel, 41.46; Sanwán, 41.0.

There is but one jail in the district: it is under the charge of the civil surgeon, who has under him a jailor and other subordinate officials. The daily average number of prisoners was 861 in 1850; 85 in 1860; 325 in 1870; 253 in 1880; and 201.5 in 1882. The total number of convicts imprisoned in 1880 was 728, of whom 438 were admitted during the year, and the number discharged was 501. The following figures for 1882 show a slight increase on these totals:—

Total number of convicts during the year.	Admitted during the year.	Discharged during the year.	Admitted into hospital during the year.	Deaths.	NUMBER OF CONVICTS IN THE JAIL ON 31ST DECEMBER, 1882.					Average daily number of convicts.	Total yearly cost per head of average strength.	Net yearly cost per head of average strength.
					Hindús.		Musalmáns.		Total.			
					Male.	Female.	Male.	Female.				
850	672	650	192	3	165	9	24	2	200	201.5	Rs. 43-4-11½	Rs. 38

The total population of the district being 1,209,663 according to the recent census (1881), and the average daily number of prisoners 201 as above, it will be seen that about 16 out of every 100,000 of the inhabitants are, as a rule, in jail. A comparison of the number of admissions with the total number of prisoners during the year will show that 178 of the latter had remained in jail since former years. Of those admitted during the year, 62 (one female) were recorded as having been previously convicted.

Under-trial prisoners are confined in a division of the district jail and in the magistrate's lock-up (*hawaldt*) at Jaunpur. The total number of such prisoners during the year ending 31st December, 1882, was 736 (42 females), of whom 322 were transferred as convicts to the district jail, and one died during the year. The remainder were either released (439), transferred to other districts (9), or remained under trial at the end of the year (15).

Persons imprisoned under the orders of the civil courts are confined in the district jail, but apart from the convicts and under-trial prisoners; and the cost of their maintenance falls upon the judgment-creditors, at whose instance they are imprisoned. The number of such prisoners was 69 (all males) in 1882, and the daily average 5.43.

Other statistics regarding the jail will be found in the annual reports.

Before proceeding to the next head, the fiscal history of the district, it will be convenient to give details of area, revenue, and rent for the district at the present time; and by prefixing these statistics to the head just mentioned, comparison between the present and past conditions of the district will be facilitated. The total area, according to latest official statement (1881), was 1,554.1 square miles, of which 994.3 were cultivated, 303.5 cultivable, and 255.8 barren; and the area paying Government revenue or quit-rent was 1,519.8 square miles (962.5 cultivated, 303.0 cultivable, and 254.3 barren). The amount of payment to Government, whether land revenue or quit-rent (including, where such exists, water advantage, but not water-rates), was Rs. 1,248,127; or, with local rates and cesses, Rs. 1,469,623. The amount of rent, including local cesses, paid by cultivators was Rs. 2,331,367.

The parganahs which now form the Jaunpur district were formerly included in the province of Benares, and held under the Oudh Government by the descendants of Mansá Rám. Prior to the cession of the zamindari of Benares to the Company by the wazir of Oudh in 1775, the land revenue was collected by the *amils* of Chait Singh, who, together with the zamindars, were responsible for the police administration. The town of Jaunpur was administered by a kotwál, who was also collector of customs, and the custom duties were most oppressive, being collected not only at Jaunpur but at Karákat and other towns in the interior of the district. Although these tolls and duties were prohibited by law in 1781, no effectual measures were adopted for their

suppression until the appointment of Mr. Duncan as resident at Benares in 1787. By his advice the kotwáli fees were abolished under orders of Govern-

ment, dated 29th February, 1788, and on the 15th of

Appointment of a native judge-magistrate.

March in the same year he appointed Muftí Karímulá as judge and magistrate with jurisdiction in the town and suburbs of Jaunpur. Persons residing outside the limits of the town of Jaunpur were subject to the jurisdiction of the Rájá's Mnlki Adálat, while all appellate and controlling jurisdiction was vested in the resident sitting at Benares as Judge

Appointment of a European Judge-Magistrate.

of the Sadr Diwáni and Sadr Nizámat, and Judge of the Commercial Court. In 1795 the office of native judge and magistrate in the town of Jaunpur was abolished, and a covenanted civilian was appointed as judge and magistrate with jurisdiction over an area closely corresponding with the present district of Jaunpur. The police administration was at the same time placed under the tahsildárs (heretofore termed *amils*) controlled by the magistrate.

In the same year an officer was appointed as collector of the Benares province. One of his duties was to collect the land revenue of the Jaunpur parganahs through the *dahyak* tahsildárs, who numbered about 20, one being appointed for each parganah or taluka. These tahsildárs received a remuneration of $11\frac{1}{2}$ per cent. on the revenue of the estates (*mahál*) assigned to them, and from this allowance they had to defray the cost of the police administration. As collectors of land-revenue they were subordinate to the collector of Benares, and as officers of police they were subordinate to the judge-magistrate of Jaunpur as already mentioned. In order to ensure their efficiency as police officers they were liable for all losses sustained from theft and robbery within their jurisdiction, and they in turn had an action for indemnification against the landholders and farmers. These actions were prosecuted in the court of the judge-magistrate.

In 1799 a proposal to re-constitute the office of tahsildár being considered premature, the writs of appointment of all *dahyak* tahsildárs were renewed for ten years. In 1809, on the

Appointment of salaried tahsildárs.

expiry of these *sanads*, *dahyak* tahsildárs were abolished and salaried tahsildárs were appointed. It was then ordered that the personal salary and amount of the establishment granted to the tahsildárs as receivers of the public revenue should be paid to them by the collector, and that the establishment allowed to them for the support of the police should be paid to them by the magistrate.

Owing to the inability of the collector of Benares to exercise any efficient supervision, the revenue administration of the Jaunpur parganahs became disor-

ganised, and in 1816 Mr. Barlow was deputed to inquire into the causes of the excessive arrears in parganah Ungli.

In many instances the balances reported were found to be fictitious and created by Rájá Shiu Lál Dube and his relatives with a view to get possession of the estates. The result of Mr. Barlow's deputation was that the Jaunpur parganahs were formed into a separate collectorate with effect from the 1st of October, 1818.

In 1830 the collector was invested with the office of magistrate of the district, a function which had hitherto been discharged by the district judge.

According to the *Ain-i-Akbari* sarkár Jaunpur included many parganahs and portions of parganahs now forming parts of the Azamgarh, Gházipur, and Benares districts. The synoptical table given at pages 3 and 4 shows as nearly as can be ascertained the maháls which in the sixteenth century included those parganahs and tappas now constituting the Jaunpur district. The following table gives the area and revenue of those maháls as stated in the *Ain-i-Akbari*:—

Serial No.	Name of mahál.	Area.		Land revenue.	
		Acres.		Rs.	a. p.
1	Ungli	27,872		69,001	10 10
2	Haveli Jaunpur	42,619		108,371	9 7
3	Chándah	11,404		24,737	2 5
4	Rárl	15,783		35,270	0 5
5	Zafarábád	1,880		4,268	4 10
6	Kariyát Dostpur	5,741		12,088	1 7
7	Kariyát Mendha	4,808		10,408	4 0
8	Kariyát Soentha	1,937		5,523	14 4
9	Ghísua	19,951		32,091	6 10
10	Garwárah	1,420		12,915	9 7
11	Karákat	31,334		69,440	2 9
12	Mariáhu	57,033		140,831	5 2
13	Múnga	6,241		13,243	4 0
	Total	228,588		528,185	12 4

These figures are useless for purposes of comparison, as it is impossible to say what were the limits and boundaries of the maháls or what villages they included.

Mr. Duncan's ten years' settlement was completed in 1790, and was declared permanent in 1795, from which date the Jaunpur parganahs were placed under the newly-appointed collector of Benares.

N.B.—Parganah Bálásl is here included in Haveli Jaunpur.

The first collector of the Jaunpur district was Mr. H. Middleton, who joined in October, 1818, and was succeeded by Mr. T. Mainwaring in June, 1819. The district then comprised the four tahsils of Jaunpur, Ungli, Ghiswa, and Mariáhu, and the total land revenue demand was Rs. 1,157,374, of which Rs. 679,945 were paid at head-quarters. In 1820 the district was enlarged by the addition of the following parganahs from Chakla Azamgarh, *vis.*, Deogáon, Nizámabad, Máhul, Kauriá, Tilaháni, Atraulia, and Gopálapur, the total additional land revenue being Rs. 604,949.

In 1823 a deputy collector was appointed to take charge of the Azamgarh parganahs with the exception of Deogáon and Máhul, which still remained under the collector of Jaunpur. In 1830 just before the formation of the Azamgarh district in 1830 the remaining parganahs of Chakla Azamgarh were detached from the Jaunpur district.

In 1839 a boundary settlement and survey of the Jaunpur district was undertaken, and at the same time the settlement was revised and a complete record of rights drawn up. The boundary settlement was commenced in July, 1839, by Mirza Aka Nawáb and completed in January, 1840. The survey under Lieutenant Abbott was commenced in October, 1839, and completed in the April following.

The revision of settlement and preparation of the record of rights were carried on simultaneously by Mr. O. Chester, settlement officer, assisted by Mr. E. M. Wylly. The completion of the whole proceedings was reported by Mr. Chester on the 12th November, 1841, and the revised settlement was confirmed by orders of Government, dated 10th August, 1843. The following statement shows the result of Mr. Chester's revision:—

Number.	Parganah.	Number of villages or maháls.	Total area in acres.	Má'guzári area in acres.		
				Cultivated.	Culturable.	Total.
1	Biálsi	78	30,627	21,465	855	22,320
2	Ghiswa	210½	75,053	41,914	4,679	46,593
3	Garwárah	318½	88,035	55,102	6,159	61,261
4	Havéti Jaunpur	577½	119,497	80,704½	7,132	87,836½
5	Karákal	289	19,177	57,696	3,644	61,340
6	Kariyát Dost	66	18,821	18,654	1,402	15,056
7	Kariyát Mendha	69½	12,526	9,341	1,085	10,426
8	Múngra	104	55,951	30,152	3,707	33,859
9	Mariáhu	765	212,489	133,393	8,997	142,390
10	Rárl	231½	67,572	47,437	6,499	53,936
11	Singramau	80	21,737	18,423	1,518	14,941
12	Ungli Máhul	523½	170,500	92,534	27,023	119,557
13	Zafarábad	67	4,985	3,516	154	3,670
	Grand total	3,980	897,970	600,881½	72,846	673,727½

Number.	Parganah.	Demand by 1197 <i>fash.</i>			Demand by 1348 <i>fash.</i>			Proposed <i>jama.</i>		
		Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.
1	Bhāsi ...	45,419	11	0	45,143	13	0	46,269	11	0
2	Ghiswa ...	75,572	11	0	82,011	15	0	81,744	11	0
3	Garwārah ...	124,007	0	12	127,801	1	15	126,763	10	15
4	Haveli Jaunpur ...	147,121	7	15	161,986	6	5½	161,515	9	7½
5	Karākat ...	83,916	12	9	87,911	9	9	88,033	12	9
6	Kariyāt Dost ...	20,177	6	6	21,481	9	6	21,555	6	6
7	Kariyāt Mendha ...	10,089	0	0	10,151	15	3	9,966	3	9
8	Mūngra ...	78,849	13	0	74,849	5	0	74,860	5	6
9	Mariāhu ...	307,762	7	9	339,071	11	9	338,561	4	9
10	Rāri ...	99,839	0	0	94,670	3	6	94,914	0	0
11	Singrauan ...	21,556	8	3	21,361	0	9	21,381	8	3
12	Ungli Māhul ...	92,873	7	9	159,187	15	0	160,189	7	3
13	Zafarābad ...	16,856	15	9	9,424	2	9	8,964	10	6
Grand total		1,115,386	4	12	1,235,032	11	17½	1,231,800	3	13½

Mr. Chester's revision of settlement involved a decrease of the land-revenue as compared with the demand of the preceding year, amounting to Rs. 4,233, and an increase as compared with Mr. Duncan's assessment amounting to Rs. 113,869. The demand fixed on villages leased at the permanent settlement had been unduly raised from time to time by the collectors of Benares and Jaunpur, and in many instances reduction was found necessary. On the other hand the parganahs of Ghiswa, Haveli, Karākat, Mariāhu, and Ungli, received considerable accessions of area and revenue owing to the transfer of villages from Azamgarh and Benares and the absorption of parganah Bakshiāt.

The Bakshiāt parganah consisted almost entirely of what are known as

The Bakshiāt parganah *peshkash* mahāls and received its name from the fact that its revenue was formerly assigned for the maintenance of the Jaunpur garrison and collected by the bakshi or paymaster of the army. In course of time the assignees acquired a prescriptive and hereditary right to collect the revenue from the village proprietors on payment of a *peshkash* or quit-rent. Mr. Duncan accepted this quit-rent, which amounted to Rs. 4,881, and did not inquire into or record the *jama* payable to the *peshkashdārs* by the village proprietors. Mr. Chester took steps to record the respective rights of the village proprietors and *peshkashdārs*, but in consequence of the protests of the *peshkashdārs* he was forbidden by Government to interfere. At this time the *peshkashdārs* openly claimed:

the proprietary right. In 1849 the cause of the village proprietors was warmly espoused by the collector, Mr. Ommaney, who, with the sanction of the Board of Revenue, defined and recorded the rights of the village proprietors, and assessed the revenue payable by them to the *peshkashdars*. The assessment amounted to Rs. 7,760, and Mr. Ommaney's proceedings were reported for sanction on the 29th April, 1852.

The largest of the *peshkash mahals* is talúka Soentha, which is situated in the north of parganah Ungli and comprises 21 *mauzas*.
 Talúka Soentha. Of this two-thirds is in the possession of the descendants of Tasadduk Husain, who in 1840 was principal *sadr amín*, and successfully opposed Mr. Chester's measures for recording the rights of the inferior proprietors. The remaining third is by purchase in the possession of the *rāja* of Jaunpur, who has purchased also the rights of the village proprietors in a portion of his share. The inferior proprietors are almost all *Rájkumár* or *Chauhán Rájputs*, a very small portion being held by *Brahmans*, *Musalmánas*, and *Káyaths*.

In November, 1842, the year after the completion of Mr. Chester's revision was reported, Mr. Thomason, then member of the Board of Revenue, visited the Jaunpur district. On that occasion the collector, Mr. Tulloh, urged the necessity of the formation of two new *tahsildárs* at Karákat and Badlápúr. The question was afterwards taken up by Mr. G. F. Edmonstone, acting collector, who on the 20th of February, 1843, reported the advisability of one additional *tahsildári* at Karákat. At that time the land-revenue of the *Huzúr tahsíl* amounted to nearly seven *lákhs*, or more than half the total revenue of the district. Mr. Tulloh's larger recommendation was disallowed on the ground of expense, and a new *tahsildári* was finally sanctioned at Karákat, with effect from the 1st October, 1846. The estimate sanctioned for the erection of a combined *tahsíl* and *thána* at Karákat amounted to Rs. 575. Up to this date the native revenue collectors had been designated *peshkárs* and *tahsildárs* indiscriminately in official correspondence, and it was at this time proposed that in future the designation *tahsildár* should be adopted. The salary of the *peshkár* or *tahsildár* then amounted to Rs. 80 per month.

During the disturbances of 1857 the whole of the records of the Jaunpur district were destroyed by the rebels. In February, 1859, operations commenced for the re-measurement of the district. Many copies of the maps, *kharras*, and *jamabandís* prepared by Mr. Chester were found in the possession of *patwáris* and *zamindárs*. The operations, which included the preparation of a village map and complete

Re-measurement operations after the Mutiny of 1857.

record of rights for each village, were completed in July, 1867. The total expenditure was Rs. 57,831-2-9, of which Rs. 41,620-5-11 were contributed by the landlords according to a rate on the area measured, and the remaining Rs. 16,210-12-10 represent the share contributed by Government. In reporting the completion of operations, Mr. Rawlins remarked that one of the chief hindrances experienced in the preparation of the records was the want of powers on the part of the officers in charge to decide judicially all disputed points, especially those relating to rent.

¹The district is at present under settlement, the original notification of Government directing that a record of rights should be prepared having been issued on 18th August, 1875. The district being a permanently-settled one, the fiscal operations that appertain to the settlement of a temporarily-settled district are entirely omitted. The whole district has been cadastrally surveyed, and it remains to prepare a new set of papers consisting of the revenue-roll (*khewat*), rent-roll (*jamabandi*), and administration paper (*wajib-ul-ara*) for each separately-assessed estate (*mahál*). At the same time the arrangement of the circles of village accountants (*patwáris*) will be entirely recast.

After the papers have been prepared by the subordinate staff, they are attested before the officer in charge. The work began in the Machhlisshahr tahsil in the cold weather of 1878, and in tahsils Mariáhu and Machhlisshahr it has been completed, and the new papers have been issued. In Jaunpur tahsil the attestation of the papers before the officer in charge has been completed. In Kuttáhan and Karákat tahsils the work is not so far advanced, and in these two tahsils as well as in Jaunpur the distribution of the revenue demand among the recorded co-sharers has not yet been made. It is anticipated that the whole of the proceedings will be completed by 31st March, 1886.

Originally the collector of the district was placed in charge with an assistant settlement officer subordinate to him, but since October, 1883, the operations have been placed under the independent charge of Mr. P. C. Wheeler as assistant settlement officer. Originally two native deputy collectors were appointed to aid in the work, but the enormous and unprecedented number of cases filed by the Jaunpur tenants upset all calculations. It was the first attempt made to classify in the Government papers tenants into tenants at fixed rates, tenants with occupancy rights, and tenants-at-will. Many of the tenantry are powerful and well-to-do, and fight everything in the courts. Consequently it has been found necessary to add two more deputy-collectors to the staff.

¹Prepared from notes furnished by Mr. P. C. Wheeler, C.S., Assistant Settlement Officer.

Up to 30th September, 1883, Rs. 253,459-7-8 had been spent on the preparation of the records of the district. A further expenditure of Rs. 206,041-8-4 has been sanctioned, and it is anticipated that the work will be completed without exceeding the estimate.

The revenue, which now amounts to Rs. 1,246,854-5-5, is paid in the following instalments :—

				Rs.	a.	p.
15th November	...	...	...	280,035	13	3
15th January	...	...	...	326,567	5	6
15th May	...	...	...	320,228	10	10
15th June	...	...	...	320,022	7	10

The following statement gives in detail the demand for a series of years with the account of the collections and balances. As a matter of course in a permanently-settled district it is only during seasons of special scarcity and distress that any considerable sums remain outstanding at the close of the year :—

Year.	Demand.	Collections	Balance.	PARTICULARS OF BALANCE.				
				Real.			Nomi- nal.	Percent- age of balance on de- mand.
				In train of liquidation.	Doubt- ful.	Irre- cover- able.		
	Rs.	Rs.	Rs.	Rs.				
1871-72	1,250,790	1,249,328	1,471	1,471	...	...	...	12
1872-73	1,250,729	1,248,031	2,698	2,698	...	...	...	22
1873-74	1,250,447	1,240,767	9,690	9,690	...	...	...	77
1874-75	1,250,447	1,243,602	6,845	6,437	...	...	408	51
1875-76	1,249,995	1,249,245	750	746	...	...	4	05
1876-77	1,249,996	1,247,317	2,679	1,977	...	...	702	15
1877-78	1,248,081	1,132,802	15,779	15,779	...	...	...	26
1878-79	1,248,119	1,237,927	10,192	10,192	...	...	...	82
1879-80	1,248,152	1,245,147	5	...	...	...	5	...
1880-81	1,248,127	1,247,593	534	534	...	...	...	04
1881-82	1,248,127	1,247,496	631	612	...	...	19	05

The number of estates (*mahāl*) in each *tahsil* of the Jaunpur district in the present year (1883) has already been given. The forms of tenures existing in the district are the *zamīndāri*, perfect and imperfect *patildāri*, and *bhaiyāchāra*. They have been defined in previous notices. The form most prevalent in the district is the *zamīndāri*.

The *peshkash* tenure, which involves superior and inferior proprietary rights, has been already fully described.

The average rates of rent paid on the standard Rents. *bigha* by tenants and under-tenants in the Jaunpur district are as follows :—

			<i>Paid by tenants.</i>	<i>Paid by under-tenants.</i>
Sugarcane land	...	...	Rs. 3-8-0 to Rs. 4	Rs. 5 and Rs. 6
Tobacco land	...	...	„ 15	„ 20 to Rs. 25
Poppy land	...	...	„ 3 and Rs. 4	„ 4 and Rs. 5
Vegetable land	...	...	„ 15	„ 20 and Rs. 25
Other land	...	...	„ 3 and Rs. 4	„ 5

Some patches of land near the town of Jaunpur rent as high as Rs. 40 to Rs. 60 per *bigha*. The classes from which the greatest number of cultivators are drawn are the Brahmans, Rájputs, Ahírs, Chamárs, Kurmís, and Játs.

The following account of the four principal families in the district is taken from the official *Manual of Titles, North-Western Provinces* (1881) :—

“ Mussammát Dharamráj Kunwari, widow of Mahesh Narain, rájá (of Mussammát Dharmráj Rájábázár), residence Rájábázár, parganah Garwárah. Kunwari. The rájá died on the 11th October, 1878. He has been succeeded by his second wife, Mussammát Dharmráj Kunwari. The title of rájá held by the deceased is (for the time) extinct.

“ The family are Drigbans Rájputs. An ancestor of the late rájá is stated to have come from Kaliángarh Sawain and to have acquired the taluka of Rájábázár. The neighbouring rájás conferred the title of rájá by *tilak* some 200 or 300 years ago ; no papers or *sanads* exist, but the title appears to have been always acknowledged. The late rájá was the seventh bearing the title. The hereditary taluka of Rájábázár has been sold to the Mahárája of Vizianagram in execution of a decree, but the widow possesses estates both in the Jaunpur district and in Oudh, some of which were conferred for loyal assistance rendered during the rebellion.

“ The estates lie in parganahs Garwárah, Ghiswa, and Róri in Jaunpur ; Chanda, in Partábgarh ; Jagdispur and Sultánpur in Sultánpur ; and Samrauta in Rai Bareli. The revenue payable in these estates is Rs. 25,153.”

“ Harihar Dat Dube, rájá (of Jaunpur or Badlápnr) ; born 1856 ; residence Jaunpur. This family are Dube Brahmans. They came originally from the Fatehpur district. Shiu Lál Dube, the first rájá, was an employé of Kalb 'Alí Beg, the farmer of Jaunpur. When Kalb 'Alí Beg failed in his revenue payment in 1788, Shiu

Rájá Rám Ghulám Dube, died 22nd August, 1843, at Jaunpur, aged twenty-five.
Rájá Bala Dat Dube, died 2nd December, 1844, at Jaunpur, aged thirty-seven.
Rájá Lachman Ghulám Dube, died 19th November, 1845, at Jaunpur, aged eighteen.
Báñi Tilok Kunwari, died 27th March, 1848, at Jaunpur, aged forty.
Rájá Hari Ghulám Dube, died 12th September, 1857, at Jaunpur, aged eighteen.
Rájá Shiú Ghulám Dube, died 9th October, 1859, at Jaunpur, aged twenty-five.
Rájá Lachmi Narain Dube, died 11th June, 1875, at Benares, aged twenty-five.
Rájá Harihar Dat Dube.

“Daya Kishan Rái, born 5th December, 1842. Has issue, Madan
Makan Rái, aged 15 years. Is the son of Rái Hingan
Daya Kishan Rái. Lál, formerly tahsildár of Dehra Dún, who had a
jágír and the henerary title of deputy magistrate and collector conferred
on him by despatch from the Honorable Court of Directors, No. 118, dated
4th August, 1858, for special services rendered to Government during the
Mutiny in the Jaunpur district. Rái Daya Kishan owns property consisting of
21 villages paying a *jama* of Rs. 2,245.”

“ Saiyid Muhammad Mohsin Khán Bahádur, ‘ Zulkadar,’ born 1832. Is the eldest son of Muhammad Saiyid Násir ‘ Ali Khán, deputy collector of Allahabad, who rendered loyal services to Government during the Mutiny. Násir ‘ Ali Khán separated himself from the rebels, and assisted the garrison in the Allahabad fort by communicating information, furnishing supplies, and offering money. In recognition of these services he was granted the proprietary right in a village assessed at Rs. 2,000, and a *khilat*. Subsequently he was rewarded with confiscated estates paying a *jama* of Rs. 5,000. He was also, under Foreign Department letter No. 5206, dated 10th September, 1861, invested with the title of Khán Bahádur, the title being given in perpetuity to Násir ‘ Ali

Khán and the eldest heirs, male, of his body lawfully begotten. As a further mark of favour he was granted the complimentary form of address, 'Zulkadar.' Saiyid Muhammad Mohsin, Khán Bahádur, is at present employed as a deputy collector in these provinces.

"The estate comprises 16 villages, assessed to a revenue of Rs. 7,270. Four of the villages are hereditary; the others were granted to the father of the present holder for Mutiny services."

The following table, compiled and shortened from those in the yearly reports of the Board of Revenue, shows the alienations of landed property for the eleven years 1871-82 :—

Year.	ALIENATIONS.					
	BY ORDERS OF COURT.			BY PRIVATE ARRANGEMENT OR INHERITANCE.		
	Sold.		Number of transfers by sale or otherwise.	Sold.		Number of transfers by sale, mortgage, succession, or otherwise.
	Aggregate land-tax on property transferred.	Price of property transferred.		Aggregate land-tax.	Price.	
	Rs.	Rs.		Rs.	Rs.	
1871-72 ...	12,081	18,855	73	5,303	96,041	278
1872-73 ...	...	...	...	6,220	213,831	356
1873-74 ...	...	...	...	4,032	42,096	357
1874-75 ...	34	1,400	7	13,873	175,260	966
1875-76 ...	3,347	35,231	37	12,025	163,696	1,388
1876-77 ...	9,104	73,825	7	18,693	179,231	827
1877-78 ...	4,415	30,757	45	8,351	172,215	980
1878-79 ...	3,440	24,785	21	9,511	170,916	1,164
1879-80 ...	3,485	15,110	17	6,632	95,062	1,031
1880-81 ...	5,553	18,024	46	12,547	129,771	941
1881-82 ...	6,204	96,060	27	8,359	111,901	1,361

It is impossible to deduce any safe conclusions as to the value of land in the district from this statement. All that it can give is an idea of the extent to which landed property is under ordinary circumstances changing hands in the district. It is impossible to obtain figures to show with any approximation to truth the average prices realised for lands of different kinds when free from any encumbrances of any sort, but it is probably not far from the truth to say that land in the district is worth from one and a quarter to one and a half times as much as it is in temporarily-settled districts.

At the close of the revenue year 1881-82 there were but two estates under the management of the Collector of Jaunpur as Court of Wards : (i) the Dube estates, portions of which are situated in other districts (normal income Rs. 232,912 : indebtedness on 30th

September, 1882, Rs. 131,512); and (ii) the Bhagesa estate (normal income Rs. 1,189: indebtedness on 30th September, 1882, Rs. 8,515).

The condition of the better portion of the tenantry in the district is, as is Condition of the culti- the case in most of the districts formerly belonging to vators. the province of Benares, better than that of the general body of cultivators in the more northern districts of the province. The tenant at fixed rates is in possession of a right almost, if not quite, as valuable as proprietary right. What to a great extent prevents the acquisition of a comfortable status by many of the ex-proprietary tenants of the district, belonging as they do to Brahman and Rájput clans, is the absurd custom obtaining here that prevents them from themselves engaging in the manual labour that is required upon their farms.

The tenant-at-will is perhaps the one exception to the rule that tenants in the district are better off than the tenantry of northern districts. The country is so thickly populated that the holding of many a tenant of this kind is not sufficient, even with prosperous seasons and full harvests, to support himself and his family. To eke out a scanty subsistence he has to hire himself out as a field labourer. His clothes are scanty and in rags, his food is of the coarsest and least nutritious grains, and his property consists of a few cooking vessels only. The Koeris and Káchbis, who devote themselves to the cultivation of the poppy, tobacco, and vegetable crops, which, while they require most attention, also yield the most profitable return, as a rule attain to a higher standard of comfort than their fellow-tenants.

The village mechanics, the blacksmith, the carpenter, the potter, and the oilman, usually receive their wage in grain. Their position is commonly better than that of the tenants-at-will, especially that of the oilman, who at times attains to what is considered affluence in the village.

The lowest and poorest class consists of those who have to maintain themselves entirely on their wages as farm labourers. Permanent labourers or farm servants are paid in grain, an adult getting $1\frac{1}{2}$ sers a day of the coarser grains, and a boy 1 ser, with a little extra at harvest time and at weddings, and a suit of coarse clothes during the year. They also receive a dole of parohed gram for the mid-day meal. A temporarily-employed labourer will earn nearly double those wages. Occasional labourers, *e.g.*, labourers on embankments, tanks, and the like, if employed in their own village, receive $1\frac{1}{2}$ ánas a day, and if they go to other villages, $1\frac{1}{2}$ ánas a day. But from Europeans and Government officials, 2 ánas a day for men, $1\frac{1}{2}$ ánas for women and 1 ána for boys, is the wage demanded. Even in the city of Jaunpur, for Rs. 3 a

month men are easily found to do all kinds of light work. Wages are low, but the lowest wages enable a man to feed and clothe himself and have a little over.

Something about wages has already been said in the description of the condition of the people [*supra* p. 72]. In the following table will be found the average rate of hire paid during different years of the past quarter of a century to various classes of artizans and labourers; the figures for 1858 and 1866 have been taken from Mr. Plowden's treatise on this subject (1871), and those for 1882 have been supplied by the Collector, Mr. Robinson :—

Tahsil.	Class of artizan or labourer.				Average daily wages in		
					1858.	1866.	1882.
					Rs. a. p.	Rs. a. p.	Rs. a. p.
JAUNPUR.	Beldar	...	...	...	0 1 3	0 2 0	0 2 0
	Mason	...	...	...	0 3 0	0 4 0	0 4 0
	Ploughman	...	...	...	0 1 0	0 1 0	0 2 0
	Carpenter	...	...	...	0 2 6	0 3 0	0 4 0
	Ironsmith	...	...	...	0 2 6	0 3 0	0 4 0
	Thatcher	...	...	...	0 2 6	0 3 0	0 3 0
	Coolie	...	...	...	0 2 6	0 3 0	0 2 0
MARRAUN.	Stonecutter	...	...	...	0 4 0	0 5 0	0 6 0
	Mason	...	...	...	0 3 0	0 3 0	0 3 6
	Ploughman	...	...	...	0 2 0	0 2 0	0 1 0
	Ironsmith	...	...	...	0 2 0	0 2 0	0 2 0
	Thatcher	...	...	...	0 2 0	0 2 0	0 2 0
	Coolie	...	...	...	0 2 0	0 2 0	0 1 6
MACHHLI-SHAHR.	Beldar	...	...	...	0 1 6	0 2 0	0 2 0
	Mason	...	...	...	0 3 6	0 4 0	0 3 0
	Ploughman	...	...	...	0 0 9	0 0 9	0 1 0
	Carpenter	...	...	...	0 3 6	0 4 0	0 3 0
	Ironsmith	...	...	...	0 1 6	0 2 0	0 2 6
	Thatcher	...	...	...	0 2 0	0 2 0	0 2 6
	Coolie	...	...	...	0 1 6	0 1 6	0 1 6
KOTAHAN.	Beldar	...	...	...	...	...	0 2 6
	Mason	...	...	...	0 3 0	0 3 0	0 4 0
	Ploughman	...	...	...	0 1 6	0 1 6	0 1 6
	Carpenter	...	...	...	0 3 0	0 3 0	0 3 0
	Ironsmith	...	...	...	0 3 0	0 3 0	0 3 0
	Stonecutter	...	...	...	0 4 0	0 4 0	...
	Thatcher	...	...	...	0 4 0	0 4 0	0 2 6
KARAKAT.	Coolie	...	...	...	0 2 0	0 2 0	0 2 0
	Beldar	...	...	...	0 2 0	0 2 6	0 2 0
	Mason	...	...	...	0 3 0	0 3 9	0 4 0
	Ploughman	...	...	...	0 0 6	0 0 9	0 2 0
	Carpenter	...	...	...	0 3 0	0 3 9	0 3 0
	Ironsmith	...	...	...	0 2 0	0 2 6	0 2 0
	Thatcher	...	...	...	0 2 6	0 3 0	0 2 6
	Coolie	...	...	...	0 1 0	0 1 3	0 1 6
	Stonecutter	...	...	...	0 4 0	0 5 4	6 4 0

Food prices may be treated in the same tabular fashion as wages, the same years being selected ; the figures for 1882 have been supplied by the Collector, Mr. Robinson, and those for 1866 and 1858 have been taken from Mr. Flowden's treatise on the subject :—

Tahsil.	Articles.	Average weight purchaseable for one rupee in		
		1858.	1866.	1882.
		Mds. s. c.	Mds. s. c.	Mds. s. c.
JAUNPUR.	Barley	0 25 0	0 26 8	0 30 12
	Peas	0 28 0	0 29 0	0 31 1
	Urd pulse	0 20 0	0 20 0	0 16 15
	Paddy	0 29 0	0 36 0	0 36 0
	Gram	0 16 0	0 25 0	0 26 13
	Moth pulse	0 25 0	0 27 6	0 29 10
	Sattu	0 12 0	0 19 0	0 19 0
	Rice	0 17 0	0 19 0	0 16 1
MARIHAT.	Salt	0 7 0	0 6 0	0 10 13
	Barley	0 25 4	0 25 0	0 30 4
	Peas	0 19 0	0 18 0	0 33 0
	Urd pulse	0 30 0	0 25 0	0 13 12
	Gram	0 19 8	0 25 0	0 27 2
	Arhar pulse	0 25 0	0 25 4	0 31 10
	Indian-corn	0 22 0	0 26 0	0 34 6
	Rice	0 14 12	0 19 0	0 15 2
MAOHULI-SHAHR.	Salt	0 5 8	0 6 0	0 9 10
	Barley	0 25 0	0 26 0	0 31 3
	Gram	0 20 0	0 24 0	0 27 0
	Urd pulse	0 20 0	0 18 0	0 14 6
	Indian-corn	0 22 0	0 26 4	1 3 2
	Sattu	0 16 0	0 16 0	0 26 10
	Rice	0 15 0	0 19 0	0 14 6
	Salt	0 8 12	0 6 0	0 10 12
KUTAHAN.	Barley	0 20 0	0 27 0	0 31 14
	Peas	0 21 0	0 27 0	0 34 0
	Arhar pulse	0 21 0	0 14 0	0 29 10
	Gram	0 20 0	0 28 0	0 24 7
	Salt	0 4 8	0 4 12	0 10 13
KARAKAT.	Barley	0 19 0	0 26 0	0 31 3
	Peas	0 20 0	0 29 0	0 34 6
	Arhar pulse	0 21 0	0 28 0	0 24 0
	Urd pulse	0 13 0	0 17 9	0 16 13
	Paddy	0 22 0	0 30 0	0 26 13
	Gram	0 16 0	0 22 0	0 24 0
	Moth pulse	0 17 9	0 16 0	0 27 10
	Sattu	0 14 0	0 20 0	0 19 3
	Salt	0 5 12	0 6 4	0 9 9

The rates of interest charged in the district are as follows :—

Money-lending and interest.

(a) In small transactions, when articles are pawned, from Rs. 12 to Rs. 18 per cent.

(b) In small transactions, when personal security is given, from Rs. 18 to Rs. 37 per cent. (generally Rs. 24 per cent.)

(c) In large transactions, when jewels, &c., are pledged, from Rs. 6 to Rs. 12 per cent.

(d) When bankers lend money to bankers on personal security, Rs. 6 to Rs. 9 per cent.

(e) When land is mortgaged, from Rs. 9 to Rs. 18 per cent. (Rs. 12 per cent. if possession is given.)

The manufacture of paper from the waste fibre of the false hemp was at one time an important industry in this district. It is said to have flourished in the town of Zafarabad before the establishment of Muhammadan rule, and the capital invested in the trade is believed to have exceeded Rs. 400,000. In fact, Jaunpur and Zafarabad used to supply the greater part of Oudh with paper. A colony of these paper-makers settled down in muhalla Mianpura in the town of Jaunpur and established a flourishing trade. The paper manufactured was coarse and white. The trade had begun to decline long before the time of the Mutiny in consequence of the competition of machine-made paper, and it is now almost totally extinguished. When the revision of settlement records was undertaken in the district the collector, Mr. G. E. Ward, endeavoured to revive the art of paper-making and agreed to purchase from two paper-makers as much as they could supply, but in spite of all the encouragement and assistance that could be given they failed to supply good paper at a reasonable rate. Some of the Jaunpur paper-makers have emigrated to Lucknow and are employed by paper-manufacturers there.

The introduction of the manufacture of papier-maché was recently effected by Mr. G. E. Ward, who, in 1879, imported three papier-maché-makers from Káshmir and started a small factory under their instructions, funds having been provided by a special grant of Rs. 2,000 made by Government. The Káshmiris have since returned to their own country. The art now (1883) gives employment to eight workmen, and the annual profit may be put down at Rs. 500. The articles most commonly made are cigar-cases, dishes and book-covers, the last being especially popular.

The city of Jaunpur is further noted for its manufacture of scent, which is said to have been introduced from Persia in the days of the old Muhammadan dynasty. The principal scents made here are obtained from the flowers of the jasmine, screw-pine (*keora*), and rose. They may be divided into *atars*, *arraks*, and *oils*, according as they are obtained: (1) by distillation of the flowers in sandal oil; (2) by distillation of the flowers in water; and (3) by communicating the scent of the flowers to the oilseed known as *til*, or *sesamum*, and then extracting the oil in the ordinary manner. Details of the men who find employment in this industry are given below :—

	Number of firms.	Number of workmen employed.			Number of independent workmen.			Total.			
		1st class.	2nd class.	Total.	1st class.	2nd class.	Total.	1st class.	2nd class.	Total.	
1881-82...	...	9	29	34	63	15	19	34	44	58	97
1882-83...	...	9	34	30	64	9	26	35	43	56	99

The manufacturers are principally Shaikhs. The *atar* made from roses that grow at Jaunpur is of high quality and sells for as much as Rs. 16 per tola; but as roses are scarce at Jaunpur, the manufacturers yearly import them from Gházipur, where roses of less excellence grow in plenty.

All but one of the firms extract the *til* oil themselves. The workmen employed are paid at from Rs. 3 to Rs. 4 a month, and the firms are well-to-do, and carry on what appears to be a thriving business. It is difficult to estimate the extent of the profits made yearly. The inquiries that have been made give ground for the belief that it is not much under Rs. 20,000. The value depends greatly on the proportion in which the different kinds of scent are manufactured. A month's work of a skilful craftsman on jasmine *atar*, for instance, would be worth between Rs. 60 and Rs. 70; while if applied to the manufacture of *keora* (screw-pine) oil, it would be more nearly represented by Rs. 300. The essences and perfumes made at Jaunpur are exported to Bombay, Calcutta, Lucknow, and Rájputána.

Indigo and sugar are important manufactures in the district. Up to recent times the manufacture of indigo on a large scale was almost entirely in the hands of Europeans or the descendants of Europeans, who grew the plant on land in their own possession or rented by them. Now, however, many zamindárs and enterprising

native traders engage in the trade. They are not so careful, either in cultivation or in manufacture, as their European competitors, and their indigo does not command as good a price in the Calcutta market. In some parts of the district cultivators are said to grow the plant at their own risk and sell it to the manufacturer, but the system of advances found in Gorakhpur, Tirhut, and other parts of India is unknown in this district.

The sugar manufacture prevails principally in Sháhganj, Múgra Bád-sháhpur, and Jaunpur, but there are manufactories scattered all over the district. The article produced is uncrystallised sugar (*chini*) and the profits are not large, as one year of bad prices causes the closing of a number of manufactories.

The following statement showing the traffic registered on certain roads of the Jaunpur district in 1880-81 was kindly supplied by Major D. G. Pitcher, Officiating Director, Department of Agriculture and Commerce, North-Western Provinces and Oudh. There are no other figures available to show the nature of the trade of the district.

Name and position of post.	Direction of traffic.	Long or short distance.	Weight in maunds of articles under class A.											Estimated weight of articles under class B.	Total of columns 14 and 15.
			Cotton.	Cotton goods.	Grains.	Metals.	Oilseeds.	Provisions.	Salt.	Sugar.	Wood.	Miscellaneous.	Total.		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
M a c h h i- hahr. Allahabad on road, Jaunpur	From Allahabad.	L. D.,	23,676	150	29,705	1,440	8,182	805	2,921	6,130	1,256	9,010	88,281	751	89,032
	Ditto ...	S. D.,	66	33	8,370	5	360	86	...	1,791	7,829	551	14,091	646	14,740
	To Allahabad.	L. D.,	93	369	82,594	73	1,853	4	436	95,008	32	15,789	146,251	138	146,389
Jalálganj -- Jaunpur on road, Benares ...	Ditto ..	S. D.,	...	1	1,002	...	89	3	3	417	495	398	2,498	13	2,511
	From Jaunpur.	L. D.,	394	860	39,648	140	5,382	587	465	19,236	276	23,109	89,606	189	89,795
	Ditto ...	S. D.,	783	86	1,473	2	195	11	206	377	25	7,856	11,014	11	11,025
Sarai Kheta. Jaunpur on road, Fyzabad ...	To Jaunpur.	L. D.,	1	2,605	1,056	3,092	182	207	916	2,506	703	32,022	43,190	364	43,554
	Ditto	S. D.,	1	34	905	8	88	84	...	844	84	1,298	3,276	87	3,313
	From Jaunpur.	L. D.,	13,193	366	3,281	4,597	289	2,107	921	24,527	156	32,878	82,315	5,312	87,627
Ahmadpur Jaunpur on road, Fyzabad ...	Ditto ...	S. D.,	747	103	16,203	543	1,128	350	299	24,213	15,194	14,998	73,783	1,107	74,890
	To Jaunpur.	L. D.,	8,326	1,568	10,434	1,041	1,879	1,321	33	17,812	1,060	14,028	52,784	8,804	56,678
	Ditto	S. D.,	3,793	1,676	24,051	887	1,283	366	571	7,539	6,400	16,113	61,666	1,018	63,284
Jaunpur on road, Fyzabad ...	From Jaunpur.	L. D.,	14	39	824	77	16	65	4	307	120	4,436	5,944	1,154	7,098
	Ditto ...	S. D.,	218	182	3,751	33	46	59	790	183	678	1,877	7,817	569	8,386
	To Jaunpur.	L. D.,	8	53	1,602	26	54	19	21	1,352	64	1,701	4,900	1,036	5,939
	Ditto ...	S. D.,	7	19	1,003	3	74	47	22	1,633	3,412	1,668	8,574	744	9,297

The extent to which the railway at present ministers to the commercial wants of the district will be seen from the following statement of the total traffic in the year 1882-83 at each of the stations in this district :—

Station.				Outwards.	Inwards.	Total.
				Mds.	Mds.	Mds.
Jalāiganj	...	...	...	10,108	1,943	12,051
Jaunpur city	...	...	...	507,352	192,330	699,682
Jaunpur civil	...	...	...	10,164	11,064	21,228
Mihraūwan	...	...	...	3,408	2,906	6,314
Kheta Sarāi	...	...	...	32,344	10,288	42,632
Shāhganj	...	...	...	454,923	152,101	613,024
Total				1,018,299	376,632	1,394,931

In each tahsil are several villages in which markets are held once or more than once weekly. Those held at the different capitals are usually largest. From Statement D. of the *Report on the Administration of the Police of the North-Western Provinces and Oudh* for the year ending 31st December, 1882, it appears that there are no important fairs in the district requiring in ordinary years the entertainment of an additional police force. The following list of fairs given by Mr. Tupp in his memoir on the district for the *Imperial Gazetteer* may, however, be quoted :—

Parganah.	Village.		Date.		Average (approximate) attendance.
Jaunpur	...	Pachhatiya	...	1st November	5,000
Mariāhu	...	Mariāhu	...	25th September	20,000
Ditto	...	Ditto	...	20th May	5,000
Ghiswa	...	Ghi-wa	...	25th September	7,000
Garwārah	...	Karchuli	...	18th March	25,000
Ditto	...	buḷanganj	...	25th September	15,000
Mūngra	...	Bādsāhpur	...	Ditto	5,000
Dariapār	...	Gobraha	...	1st November	10,000

The weights in use in the district are usually of iron, stamped with their value ; stone weights are rarely used. There are three recognised *ser*s, viz., (1) a *ser* of 113 *tolas*, used in the weighing of grain, sugar, *gur*, tobacco, salt, potatoes, fuel, and chaff (*bhūsa*) ; (2) a *ser* of 96 *tolas*, used for weighing flour (*ata*), the split pea of various pulses (*add*), *ghi*, oil, paroled grains, and cotton ; and (3) the Government *ser* of 80 *tolas*, used in weighing indigo cakes. The local *bigha* varies throughout

the district. The Government *bigha* measures 3,136 square yards; consequently, 1 *bigha* = 6480 acres, or one acre = 1.5433 *bighas*. The coins used in small transactions are the Government pice and the *Gorakhpuri paisa*. The latter is a thick, generally square disc of copper, and is the more commonly used. Its value varies from time to time, but ordinarily five go to the *ana*.

The following statement, supplied by the Accountant-General, shows the District receipts and expenditure for the latest available year. The figures shown are those for what are technically called "service heads," or the items that appear in the imperial accounts, and it will be noticed that some of the heads are blank, so that the statement only gives a general idea of the receipts and charges of the district:—

Heads of receipt.	1882-83.	Heads of charges.	1882-83.
	Rs.		Rs.
Land revenue	1,214,432	Interest on funded and unfunded debt.	...
Tributes and contributions ...	...	Interest on service funds and other accounts.	...
Excise on spirits and drugs, including gross receipts on account of sale proceeds of opium.	176,440	Refunds and drawbacks ...	4,635
Assessed taxes	19,285	Land revenue	203,953
Provincial rates	140,496	Excise on spirits and drugs ...	2,343
Stamps	139,567	Assessed taxes	90
Registration	14,709	Provincial rates ... ..	...
Minor departments	108	Stamps	1,031
Law and justice, including Rs. 3,774 on account of jails.	15,332	Registration	9,008
Police	4,777	Post office	3,279
Education	1,267	Administration ... ..	...
Medical	751	Minor departments	12
Stationery and printing ...	455	Law and justice, including Rs. 9,640 on account of jails.	79,302
Interest	104	Police	131,527
Receipts in aid of superannuation retired and compassionate allowances.	...	Education	20,702
Miscellaneous	1,251	Ecclesiastical	132
Irrigation and navigation ...	...	Medical services	12,236
Other public works	12,451	Stationery and printing ...	1,061
		Political agencies ... ..	...
		Allowances and assignments under treaties and engagements.	1,059
		Superannuation retired and compassionate allowances.	22,359
		Miscellaneous	1,661
		Famine relief ... ..	...
		Irrigation and navigation ...	...
		Other public works	864
		Loss by exchange ... ..	...
	1,741,495		496,289

A full account of the system of local self-government or decentralisation

Local rates and local self-government. introduced since the 1st April, 1882, cannot be given here. It is only necessary to mention that a transfer

has been made to district and local committees of the control of all educational and medical institutions and a considerable part of the work formerly undertaken by the Public Works Department. It will be seen from the following tables showing details of normal expenditure approximately stated in Resolution No. 3 of 1882, dated 13th April, 1882, that under the now system the district funds will not suffice for the expenditure that will have to be met from them, and that it will be necessary for Government to subsidise the Local Boards :—

Balance of local cess available for local expenditure after deducting further rate and percentage for canals and railways.	DEDUCTIONS ON ACCOUNT OF GENERAL ESTABLISHMENT, &c.						Total.
	a	b	c	d	e	f	
	District dāk.	Lunatic asylums.	Inspection of schools.	Training schools.	District sanitation.	Department of agriculture and commerce.	
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
110,700	4,240	1,880	3,090	720	260	1,040	10,730

Balance available for expenditure under local control.	EXPENDITURE UNDER LOCAL CONTROL.					Total.
	a	b		c		
	Education.	Medical charges.		Village watchmen.		
		(1)	(2)			
		Hospitals and dispensaries.	Vaccination.			
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
99,970	19,830	3,250	1,420	70,670	95,170	

Surplus available for local public works.	PUBLIC WORKS EXPENDITURE.							
	Normal items (local control)				Original work- and special re- pairs (fi- gures for 1882-83) variable item (local control)	Arboricul- ture grant (figures for 1882-83) variable item (local control)	Total.	Condition of local rates at this stage.
	a	b	c	d				
	Mainte- nance of local civil buildings, roads, and bridges.	Allot- ment for petty works.	District estab- lishment made over	Total.				
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
4,800	22,640	5,000	9,160	36,800	2,000	1,750	40,550	— 35,750

The only municipality constituted under Act XV. of 1873 (the North- Western Provinces and Oudh Municipalities Act) is the city of Jaunpur itself, the main source of income of which is an octroi on goods imported within municipal limits. Full particulars of this are given in the Gazetteer account of the Jaunpur city. Details of income and outlay of house-tax levied under Act XX. of 1856 (amended by Act XXII. of 1871) for the watch and ward of the town in Karákat, Machhlí-shahr, Mariáhu, Múgra Bádsháhpur, Sháhganj, and Zafarabad, will be found under the separate notices of them. The total revenue of these towns in 1881-82 was Rs. 8,441. Besides the money spent on police, part of the proceeds of the tax are devoted to conservancy and local improvements.

The actual assessment of the income of the district at six pies in the rupee (calculated upon profits exceeding Rs. 500 for the purposes of the income-tax of 1870) during 1870-71 was Rs. 74,350. There were 1,578 incomes between Rs. 500 and 750 per annum ; 273 between 750 and 1,000 ; 211 between 1,000 and 2,000 ; 106 between 2,000 and 10,000 ; and 17 between 10,000 and 1,00,000 ; total persons assessed, 2,185. The assessment in 1871-72 was Rs. 14,827, and the number assessed 707. In 1872-73 these were Rs. 11,567 and 359 respectively.

The license-tax levied under Act II. of 1878 yielded in 1882-83 a gross sum of Rs. 19,285 (including Rs. 5 fines), collected from 1,102 persons ; and, after deducting the cost of collection, the net produce of the tax, according to the official report, was Rs. 16,830. The incidence of this taxation per thousand of the total popula- tion was, in towns with a population exceeding 5,000, Rs. 99.4, and the num- ber of persons taxed per thousand 5, while in smaller towns and villages, the incidence was only Rs. 14.1, and the number taxed one in a thousand. Judged by net collections, Jaunpur ranked twenty-sixth in the North-Western Pro- vinces in 1882-83.

Excise is levied under Acts XXII of 1881 (repealing Act X. of 1871) and I. of 1878. The following table will show that there has been a steady progress in gross and net receipts since 1878-79 :—

Year.	License fees for vend of opium.	Still-head duty.	Distillery fees.	Fees for license to sell native or English liquor.	Drugs.	Madak and chandn.	Tári.	Opium.	Fees and miscellaneous.	Gross receipts.	Gross charges.	Net receipts.
1876-77 ...	...	44,402	30	16,398	14,000	..	1,800	2,660	25	78,824	2,484	76,340
1877-78 ...	235	31,028	28	18,854	10,200	..	1,125	2,92	71	64,470	2,654	61,816
1878-79 ...	429	32,796	55	14,596	11,617	90	1,084	3,964	89	64,719	3,836	61,883
1879-80 ...	928	53,872	16	22,486	9,167	139	1,393	6,896	154	91,551	5,992	91,559
1880-81 ...	1,758	80,239	58	38,128	13,101	330	1,301	7,885	68	142,458	3,055	139,390
1881-82 ...	1,803	84,503	8	41,927	11,675	282	1,063	7,860	64	149,161	2,779	146,382

Stamp duties are collected under the Stamp Act (I. of 1879) and Court-fees Act (VII. of 1870). The following table shows for the same period as the last the *révenue* and charges under this head :—

Year.	Hundi and adhesive stamps.	Blue and black document stamps.	Court-fee stamps.	Duties, penalties, and miscellaneous.	Total receipts.	Gross charges.	Net receipts.
1876-77 ...	568	15,364	66,513	1,888	64,333	965	63,368
1877-78 ...	643	19,326	72,931	72	92,972	1,032	91,940
1878-79 ...	803	26,044	72,278	40	99,165	1,726	97,439
1879-80 ...	1,024	26,396	78,485	197	106,112	1,627	104,485
1880-81 ...	679	18,648	82,288	110	111,725	1,881	109,844
1881-82 ...	849	29,898	100,621	190	131,558	1,648	129,910

In 1881-82 there were 4,017 documents registered under the Registration Act (XV. of 1877), and on these fees (and fines) to the amount of Rs. 7,284 were collected. The expenses of establishment and other charges amounted during the same year to Rs. 3,170. The total value of all property effected by registered documents is returned as Rs. 2,016,160, of which Rs. 974,717 represented immovable, and the remainder moveable property.

The number of civil and criminal cases disposed of during the calendar year 1881 amounted to 5,487, of which 2,227 were decided by civil and 3,260 by criminal courts.

The number of revenue cases disposed of amounted in 1881 (i. e., the year ending 30th September, 1881) to 4,909.

The medical charges are incurred at the one central and the two branch dispensaries. The central dispensary is of course at Jaunpur. The branch dispensaries are at Sháhganj and Machhlisahar, and both are of the second class. The total district expenditure on dispensaries was, in 1882, Rs. 5,137 (Rs. 4,307 being on the Jaunpur dispensary). Of this amount 32·06 per cent. was defrayed by Government, the rest being paid from municipal funds, interest on investments, and subscriptions. The total number of patients, both in-door and out-door, in 1882 was 21,104, including 4 Europeans, 96 Eurasians, 12,809 Hindús, 8,120 Musalmáns, and 75 of other classes. The average daily attendance was 195·11. The ratio per cent. of men was 56·61; of women, 19·83; and of children, 23·56. At the central dispensary 199 major operations (24 on the eye) were performed. The principal mortality during the last five years may be shown in tabular form as follows:—

Year.	Fever.	Small-pox.	Bowel complaints.	Cholera.	Injuries.	Other causes.	Total.	Proportion of deaths to 1,000 of population.
1878 ...	14,410	3,126	96	240	622	516	19,009	19·18
1879 ...	20,422	2,607	81	99	670	1,441	25,220	25·45
1880 ...	18,768	22	40	1,789	567	1,104	22,380	22·59
1881 ...	29,675	22	68	781	555	1,921	36,022	28·30
1882 ...	32,253	38	98	829	568	1,669	35,455	30·39

The ratio of deaths per 1,000 of population from cholera, for the last ten years, may be thus shown:—

1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.
·59	·01	1·4	79	·56	·28	·09	1·77	·65	·75

Small-pox.

The following table shows the ratio of deaths per 1,000 of population from small-pox for the years

1873-82 :—

1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.
·95	3·17	·18	·19	·12	3·15	2·83	·02	·02	·03

The statistics of vaccination for the year 1882-83 show that 10,531 persons were successfully vaccinated by a staff of 11 vaccinators at a cost of Rs. 1,472.

The earlier history of Jaunpur is enveloped in much obscurity. The most ancient remains that exist in the city are declared by some to be of Buddhist origin, and the ruins on

the banks of the Barna may possibly indicate the sites of cities destroyed by fire when Brahminism won its final triumph over

Origin and early history.

Buddhism. Yet there can hardly have been any noted monastery or any very holy Buddhist shrine here at the time that Hwen Thsang visited India, or he would surely not have failed to visit it. An inscription found by Mr. Ommaney in Bundelkhand contains an allusion to "Yavanapura on the Gúmṭi," and this he identified as Jaunpur. Whether this derivation of the name of the present city, or the story told by the Muhammadan chroniclers, that Firoz Sháh named the city after his cousin, be true, it is impossible to say. The argument of General Cunningham (*Archæological Survey of India Reports*, Vol. XL, p. 103), that, as Hindús always call the place Jamanpur, not Jaunpur, the derivation from Yavanapura is the more probable one, and that the Muhammadans subsequently renamed it Jounpur as a compliment to the House of Tughlak, is, if the fact on which it is based could be established,¹ somewhat difficult to answer.

But whatever its name, there can be no doubt that a city existed on this site long before the Muhammadan conquest, and both Hindús and Muhammadans are agreed on this point.

¹ The fact is, however, by no means established, and the puzzle of the derivation of the name Jaunpur cannot be held to have as yet been satisfactorily solved.

Pandit Sital Prasad of the Benares College has suggested that the allusion in the *Harivansh* to Yavanendrapura (city of the Yavana prince), of which the short form would be Yavanapura, may be taken as referring to the ancient town that existed on the site of Jaunpur. The objection to this suggestion, which otherwise seems a probable one, is that one would not expect to find a Yavana prince ruling so far east as Jaunpur, when the Yavana kingdom was in the north-west of India.

In every part of the district the local traditions point to the occupation, in pre-historic times, of the tract now forming the district, by Bhars, Rājbhars, and Seorís. Their displacement is attributed to the ancestors of the present Muhammadan and Rājput inhabitants of the district, and their destruction or expulsion is in almost every case said to have taken place with the sanction of a Muhammadan dynasty at Delhi, or of its local representative. The only exception is the tradition of the Raghubansís of Chandwak and Biálsi, that they expelled the Seorís in the days of the old Hindú dynasty at Benares. It would, therefore, seem that the general subjection and expulsion of the Bhars and cognate races took place not earlier than the overthrow of the great Hindú Monarchy of Kanauj, by Muhammad Shaháb-ud-dín Ghorí in 1194. Throughout the district, in the neighbourhood of existing villages, are mounds said to be the remains of the forts and villages of the aboriginal tribes, which the superstition of the present inhabitants has forbidden them to occupy. These mounds are generally composed of burnt bricks, a circumstance that would seem to indicate that the old inhabitants had attained to at least as high a state of civilization as the peoples who expelled them. The name Bhar seems to have been indifferently applied to all three tribes or races, but the Rājbhars appear to have flourished in the north of the district, and the Seorís in what is now tahsíl Mariáhu. No Seorís are now to be found within the district; but the Bhars still exist, a depressed and despised class that, while it affects to follow the religion of its Hindú neighbours, has adopted the customs and habits of the lowest outcaste races.

The country would seem to have subsequently been politically subject to the King of Ajúdhia, and afterwards, perhaps, to the Subsequent rulers before the King of Ajúdhia, and afterwards, perhaps, to the the Muhammadan conquest. Ráthaur rulers of Kanauj. At the time of the conquest of it by Shaháb-ud-dín it was subject to the local rája of Benares, and after the defeat of Rájá Jai Chand of Kanauj it was ruled by a Gaharwár prince, connected with the great Ráthaur house, but, of course, politically subject to the Musalmans.

Though Mahmúd of Ghazni did not penetrate so far east, there is a tradition that Sálár Mas'ú'l Ghází, the son of Mahmúd's Under Muhammadan rule. sister, destroyed the temples of Zafarábad. But to support this tradition there is no historical proof, and the destruction of these temples may have been effected by Shaháb-ud-dín.

In the two centuries and half that elapsed between Shaháb-ud-dín's conquest and the visit of Fíroz Tughlak the old city of Zafarábad was rebuilt,

and in the reign of Alá-ud-dín (*circa*. 1300A.D.) Shaikh Budhan converted the last temple that had been spared into a mosque.

In 1360 Fíroz Sháh Tughlak was, on his return from an expedition to Bengal, struck with the site and determined to found a city on it. The account given of the founding of Jaunpur, in the *Tarikh-i-Fíroz Sháhí*¹ is as follows:—

“The Sultán then marched through Kanauj and Oudh to Jaunpur. Before this time there was no town of any extent (*Shahr-i-dáddán*) there, but the Sultán, observing a suitable site, determined upon building a large town. He accordingly stayed there six months and built a fine town on the banks of the Kowah,² to which he determined to give the name of Sultán Muhammad Sháh, son of Tughlik Sháh, and as that sovereign bore the name of Jaunán, he called the place Jannánpúr (Jaunpúr). An account of this foundation was sent to Khwája-i-Jahán at Delhi. Jannpúr was made a (capital) city in the reign of the Sultánu-sh Shark Khwája-i-Jahán,³ and I intend to give a full account of this King of the East in my Memoirs (*mandkil*) of the reign of Sultán Muhammad, son of Fíroz. After this delay of six months he marched for Bengal and in due time arrived there.”

In 1376 Málík Bahrúz Sultáni received the fief of Jaunpur. In 1388 Fíroz Sháh died, and was succeeded by his son Muhammad Sháh, who reigned till 1394. Muhammad Sháh's successor was his son Humáyún Khán, who ascended the throne with the title of Alá-ud-dín. He died in the course of a few weeks, and his younger brother Sultán Mahmúd Sháh succeeded him. It was during the reign of this prince that the independent kingdom of Jaunpur was established. The founder of the

Rise of the independent kingdom of Jaunpur. dynasty of Sharkí kings was Khwája-i-Jahán, whose real name was Malík Sarwar. He was an eunuch who

had risen to power in the reign of Muhammad Tughlak, and attained to the position of wazír in 1389. Supplanted in 1390, he regained his position in the following year, and retained it till 1394, when, probably with the view to removing from the capital one who was obnoxious to the court, he was given the administration of the country from Kanauj to Bihar with the title of *Malík-ush-shark* (King of the East). The internal commotions that occurred during the reign of Mahmúd Tughlak afforded Khwája-i-Jahán an opportunity of concen-

¹ Dowson's *Elliot's History of India*, III, p. 307.

² The Gúmá.

³ See Stewart's

“History of Bengal,” p. 96.

trating his power in the east, and the manner in which he availed himself of it is thus described in the *Tarikh-i-Mubarak Sháh*¹:—

“ In the month of Rajab, 796 H., he proceeded to Hindustan with twenty elephants ; and, after chastising the rebels of Etáwa, Kol, Kahúra-Kamil, and the environs of Kanauj, he went to Jaunpur. By degrees he got the fiefs of Kanauj, Karra, Oudh, Shadídah², Dalaman, Bahráich, Bihár, and Tirhut into his own possession. He put down many of the infidels and restored the forts which they had destroyed. The Rái of Jájnagar and the king of Lakhnauti now began to send to Khwája-i-Jahán the elephants which they used to send as tribute to Dehli.”

The independence of his kingdom dates from the time when the princes tributary to the Delhi kingdom began to send to him, in token of their subjection, gifts that they had hitherto been in the habit of sending to the emperor, but he did not formally proclaim his independence till the house of Tughlak had been expelled by Tímur. By that time he had acquired absolute sway over Oudh, Bihar, and Kanauj, and was the ruler of half of the dismembered Delhi empire. He and his five successors reigned under the name of the Sharkí kings, but, though their capital was at Jaunpur, many of their successes and reverses occurred within the limits of other districts and have been noticed in other volumes.³ An account of the history of this district would, however, be incomplete without some notice of the events in which the Sharkí kings were engaged, even though those events occurred mainly in other parts of the empire. Khwája-i-Jahán died in 1400, and was succeeded by his adopted son Malik

Mubarak Sháh.

Karanful under the title of Mubarak Sháh. On his accession he at once struck coin in his name⁴, and in consequence incurred the wrath of Mallu Ikbál Khán, in whose hands the emperor Mahmúd Tughlak was then a puppet, and who was the *de facto* ruler of the northern half of the Delhi empire. Ikbál Khán marched against Mubarak Sháh and obtained possession of the country as far as Kanauj. There he encamped for two months on the western, while Mubarak Sháh's army halted on the eastern, bank of the Ganges. A peace was eventually made, and both parties

Ibráhím Sháh.

retired to their respective capitals. Mubarak Sháh died shortly afterwards (in 1401), and was succeeded by his brother Ibráhím Sháh.

¹ Quoted in Dowson's Elliot, IV., 28-29.
instance.

² Sandila.

³ See Farukhabad for

⁴ Brigg's Farihta, IV., 361.

This prince, who was the ablest of his line, continued the struggle with Dehli which had been begun by his brother. In the year of his accession he was attacked by Ikbál Khán, who brought Mahmúd Tughlak with him. The armies again drew up on opposite sides of the Ganges, and Mahmúd, under a pretence of hunting, but really in the hope of winning over Ibráhím as his ally against Ikbál Khán, deserted to the camp of the Sharkí king. He was, however, coldly received and had to retire to Kanaúj. The fief of Kanaúj was handed over to him, and there he remained, while Ibráhím and Ikbál Khán returned respectively to Jaunpur and Dehli.

In 1405 Ikbál Khán was defeated and killed by Khizr Khán, Tímur's deputy in the Panjáb, and Mahmúd Tughlak left Kanaúj and went to Dehli, where he re-assumed the sovereignty. In the autumn of 1406, as Mahmúd was returning to Kanaúj, Ibráhím Sháh advanced, crossed the Ganges, and sat down before the city. After a time both armies retired, but that of Mahmúd dispersed on its way to Dehli, and Ibráhím, on hearing this, returned, and after a siege of four months took Kanaúj. There he stayed for the rainy season, and in the autumn of 1407 he marched on Dehli, after capturing Baran and Sambhal. On the banks of the Jumna he heard of the advance of Muzaffar Khán of Guzarat on Jaunpur. He accordingly retreated in the spring of 1408, and Mahmúd Sháh at once recaptured Baran and Sambhal and recovered the country up to Kanaúj. This remained the frontier of the Jaunpur kingdom till the death of Mahmúd Tughlak in 1412. About that date Ibráhím for a short time entertained the idea of taking the throne of Dehli, which had been seized by Daulat Khán, but he made but little effort to attain this object, and for the next fifteen years he remained at peace. His court was attended by men of letters, and the Jaunpur schools were at the height of their fame during this portion of his reign. Between 1412 and 1418 he built and dedicated the great Atála Masjid.

In 1428 Ibráhím made an expedition against Kálpi, to reduce that portion of the Doáb which, though nominally belonging to the king of Málwá, was the debateable land between his and the emperor's dominions, to subjection. He was joined on the march by Muhammad Khán, the rebel prince of Bayána, and Saiyid Mubárak Sháh himself moved down from Dehli to oppose him. A division, detached by Ibráhím under his brother's command to reduce Etáwah, was driven back. The imperial army marched from Atrauli, and Ibráhím's force from Burhánabad towards the Jumna. A great but indecisive battle was fought on the Jumna near Etáwah, and Ibráhím returned to Jaunpur. The last expedition of Ibráhím was another advance on Kálpi in 1435. Saiyid

Mubárák and the ruler of Málwá were, however, both in the field with armies against him, and he resolved to retreat to Jaunpur.

Death of Ibráhím.

There he lived in peace till his death in 1440. He was an able ruler and a patron of learning, but a bigot and a persecutor. Ferishta¹ says of him: "He was equally beloved in life as he was regretted by all his subjects." That he was popular with the members of his own religion there can be no doubt, but some of his actions reveal too much religious fanaticism to justify a belief that his memory was equally venerated by his Hindú subjects. He was succeeded by his eldest son Mahmúd Sháh. In 1442

Mahmúd Sháh.

Mahmúd attacked and took Kálpi, and in 1445 he was opposed by the king of Málwá. A peace was patched up, and Mahmúd retired to Jaunpur. He then captured Ohunár and laid waste Orissa. In 1452 he laid seige to Dehli, and was opposed by Bahlol Lodi, who had been adopted as a son by Saiyid Muhammad, and had become the *de facto* ruler of the empire under that emperor's son Alá-ud-dín. The daughter of Alá-ud-dín was married to Mahmúd Sháh, and it was at her instigation that Mahmúd marched against Dehli. In the siege of Dehli he was aided by Darya Khán Lodí, governor of Sambhal. Darya Khán contrived to protract the siege till his relation Bahlol was able to march from the north, and in the general action that followed his defection from Mahmúd's side enabled Bahlol and Kutb Khán to defeat Fath Khán, Mahmúd's general, with great loss. Mahmúd was obliged to retreat to Jaunpur. In 1456 hostilities were resumed between Mahmúd Shah and Bahlol Lodí in the neighbourhood of Etáwah. Peace was made on the terms that the territories held by Mubárák Sháh, king of Dehli, should remain in the possession of Bahlol, and those held by Ibráhím Sháh in the possession of Mahmúd. Shamsábad was to be made over to Bahlol, but as Mahmúd's governor neglected to carry out this part of the agreement, Bahlol marched against him, and Mah-

Death of Mahmúd.

múd moved up to meet him at Shamsábad. Mahmúd died here in 1457, and his widow Bísí Rájí succeeded in placing his son Bháskhan Khán on the throne with the title of Muhammad Sháh. A peace was made between him and Bahlol on the terms that each

Muhammad Sháh.

should retain what he possessed, and the Jaunpur king returned to his capital, taking with him Kutb Khan, who had been taken prisoner. But on the return of Bahlol to Dehli his wife, who was a sister of Kutb Khán, threatened that, unless he released the prisoner, she would kill herself. Hostilities were accordingly

¹ Brigg's translation, Vol. IV., page 366.

renewed and Bahlol marched on Shamsábad. Muhammad Sháh was, however, before him, and, after ousting Bahlol's governor at Shamsábad, he appointed Jína Khán in his place. The opposing parties had some skirmishes in what is now the Mainpuri district, and the Jaunpur king, fearing lest in his absence his subjects might declare for his brother Hasan, then a prisoner at Jaunpur, sent orders for the execution of Hasan and Kutb Khán. The queen-dowager, Bibí Rájí, prevented these orders being carried into effect till Muhammad Sháh found a pretext for asking her to come to Kanauj. As soon as she left Jaunpur, Hasan

Murder of Hasan. Revolt of Husain. was murdered, and when she reached Kanauj, Husain, another brother of the king, deserted Muhammad and

joined his mother. The remaining brother of Muhammad Sháh, named Jalál, was made prisoner by Bahlol Lodí in attempting to desert Muhammad's camp for that of Husain. The Jaunpur king retired on Kanauj, where he was opposed by his brother Husain and finally killed by treachery. His reign had only lasted five months, and, though he was a man of great personal courage, he had contrived in that short time to disgust all his subjects by his reckless cruelty.

Peace was made, on the death of Muhammad Sháh, between Husain and Bahlol,

Reign of Husain.

and a truce agreed on for four years, the two prisoners Kutb Khán and Jalál being exchanged. On the conclusion of the peace Husain married Bibí Khonza, daughter of Alá-ud-dín, the ex-emperor, a princess, whose violent pride was one of the chief causes of the subsequent fall and degradation of the Jaunpur king. Meantime Husain made a successful expedition against Orissa, and in the winter of 1470-71 he exacted tribute from the ruler of Gwaliár and marched against Dehli. He was joined

Husain renews the war with Dehli by many of the vassals of Dehli in the central Doáb.

The armies met on the Jumna, east of Agra, and, after a little skirmishing, a truce was made for three years. On the conclusion of this truce in 1473 Husain again marched westwards, captured Etáwah, and marched on Dehli. A reconciliation was made, but Husain made another advance apparently in the following year, which ended with the same result. In 1477 Bibí Rájí died at Etáwah, and Kutb Khán, who went to condole with Husain, managed to sow the seeds of discord between him and Bahlol. In 1478 the ex-emperor Alá-ud-dín also died and Husain wrested Buddáun from his son. He then seized Sambhal and marched on Dehli. Bahlol marched against him, and, after some fighting near Dehli, a truce was made, by which the Ganges was fixed as the boundary between the two kingdoms. Bahlol treacherously broke this agreement and set upon Husain, who fled, leaving his queen a

prisoner in Bahlol's hands. Bahlol pursued him and captured the parganahs between Koil and Shamsabad. A truce was patched up, but in the following year Husain, urged on by his queen, who had been restored to him by Bahlol, made another attack on the Lodi. Husain was defeated and retired on Rápri. Driven from this point, he crossed the Jumna to Gwaliár and thence retreated to Kálpi. He was attacked at Rángáon, in the neighbourhood of Kálpi, by Bahlol and again defeated, and this defeat was followed up by another near Kanauj. Jaunpur was taken by Bahlol, and Mubárák Khán made governor.

Husain defeated and dethroned. Husain was, however, allowed to live there and finish the great mosque that he was engaged in building.

With the dethronement of Husain the independence of the Jaunpur kingdom came to an end. The spasmodic efforts that were made by him to regain his throne were all unsuccessful, and from this date (1478) the fiefs that had been wrested by Khwájá-i-Jahán and his descendants from the Dehli kingdom were permanently re-annexed to it. The Sharkí kings had ruled the greater part of Hindustan from 1394 to 1478. The splendid mosques that they built constitute the only evidence that now remains of the magnificence which tradition attributes to them. The palaces raised by them which were vindictively destroyed by Sikandar Lodi were no doubt equally noble monuments of their taste and their splendour. It would be easy to justify the taunt, attributed to Akbar, that it would have been better had they built fewer mosques and more bridges, and there is little left to show that they in any way advanced the development of the resources of the kingdom which they ruled. The encouragement that they gave to literary pursuits by the establishment of the celebrated Jaunpur schools, and the hospitality that they extended to men of letters at their court, is, however, powerful evidence of the wisdom and moderation of their rule, which, despite the fact that they were noted for their zeal on behalf of the Muhammadan religion, was on the whole popular with their subjects. The death

Revolt of Mubárák Khán. of Kutb Khán, which occurred shortly after the final disruption of the Sharkí kingdom, was followed by

the revolt of Mubárák Khán, governor of Jaunpur, and the ex-king Husain hoped at this time to recover his kingdom. Bahlol advanced to Jaunpur, ex-

Barbak Sháh made governor of Jaunpur. pelled Mubárák, and banished Husain. Barbak Sháh, Bahlol's eldest son, was appointed governor of Jaun-

pur. In 1489 Bahlol died, having nominated his younger son as his successor.

Revolt of Barbak against Sikandar Lodi. He ascended the throne as Sikandar Lodi. While he was at Dehli his brother Barbak Sháh revolted

against him and marched westward from Jaunpur. Barbak was defeated near

Kanauj and fled to Budáun, where he was besieged by Sikandar's troops. He yielded, and was taken to Jaunpur, where the Government of that place was conferred on him, as a check on Husain, who was still in arms in the

Further revolts at Jaunpur.

south. In the spring of 1492 Sikandar had hardly reached Dehli again, when he received the news of a dangerous revolt in Jaunpur of the Bachgotí Rájputs under one Jūna. Sikandar went to Jaunpur, but the enemy fled before him, the leader of the rebels taking refuge with the ex-king Husain. Husain espoused his cause, and attacking Sikandar was defeated at Jūnd. He then fled to Bihar, and Barbak Sháh was again made governor of Jaunpur. There was, however, another local rebellion, and Sikandar then deposed Barbak and halted at Jaunpur to recruit his army. His horses had nearly all died and his army was much disorganised, so Husain made one more effort against him. He was again defeated and fled to Gaur, where he died in the following year (1495). Meantime Sikandar reduced Bihár and returned to Jaunpur. Determined

Destruction of Jaunpur by Sikandar.

that no traces of the Sharkí kings should remain, he razed all their palaces to the ground, and wished even to destroy all the mosques that they had built. He died in 1517, and

Jalál Khán Lodi, king of Jaunpur: his revolt.

was succeeded by his eldest son Ibráhím. The kingdom of Jaunpur was handed over to Jalál Khán, the second son of Sikandar. Jalál Khán was not long in rebelling against Ibráhím, perhaps led to this, as the author of the *Tarikh-i-Salátn-i-Afágana*¹ says, by the determination of Ibráhím to deprive him of his kingdom. Jalál marched on Agra, and Ibráhím captured Kálpi, where the family of Jalál had been left. Malik Adam, the governor of Agra, made proposals to Jalál that, if he would consent to resign all marks of sovereignty and become as one of the chief nobles of the court, he would plead for him with Ibráhím and endeavour to obtain the *suba* of Kálpi for him. Jalál acceded to these terms, but sent a representative to ask Ibráhím for more fiefs, and on these being refused, he escaped to Gwaliár. Thence he fled to Málwá, where he was not well received, and ultimately he fell into the hands of the Gonds, who delivered him up to Ibráhím. He was put to death, and Daryá Khán

Jalál Khán put to death.

Lohán was made governor of Jaunpur. This governor died shortly before the invasion of Bábar, and was succeeded by his son Bahádur

Bahádur Khán proclaimed king.

Khán, who was governor at the time of the defeat of Ibráhím at Pánipat in 1626. He was proclaimed king by the Afghans, but on the approach of a force under Humáyún his

¹ See Dowson's *Elliot's History of India*, V., page 8 *et seq.*

followers retreated, and by the end of 1526 Jaunpur was in the hands of the

Jaunpur conquered by the Mughals. Humáyún succeeded to the throne in 1530.

A rising took place of the local Afghan nobles, who chose Sultán Mahmúd, son of Sikandar Lodí, as king of Jaunpur. The rebellion was, however, quickly suppressed. Meantime Sher Khán was con-

Rise of Sher Khán.

solidating his power, and Hindú Beg, the governor of Jaunpur, was directed to demand the surrender of the fort of Ohunár by him. Sher Khán managed to secure Hindú Beg's assistance, and a report to the effect that he was not a rebel against the emperor was sent to Humáyún. In the following year (1536) Humáyún marched to Jaun-

He defeats Humáyún.

pur to quell a local outbreak of the Afghans. This he succeeded in doing, but found himself confronted by Sher Khán. Humáyún captured Chunár, while Sher Khán obtained possession of Gaur. In 1539 the battle of Baksár resulted in the defeat of Humáyún, and the country east of Agra fell into the hands of Sher Khán. Adil Khán, Sher Khán's son, was made viceroy of Jaunpur. Its importance had, however, declined, and its place was taken by the fort of Ohunár, the great stronghold of Sher Khán.

Humáyún recovered his throne in 1555 and died in the following year. In 1459, 'Alí Kulí Khán, Khán Zamán, was appointed governor by Akbar, and, having taken possession of the place from the Afghans, he re-annexed it

Rebellions of 'Alí Kulí Khán. to Akbar's dominions. His success against the Afghans induced him to withhold the customary tribute from

Akbar. Akbar led an army against him, but pardoned him on his making submission. He however again revolted in 1563, and continued at one time in revolt, at another rendering submission and obtaining pardon, till 1567. In 1566, Bahádur Sháh, his brother, surprisod the fort of Jaunpur, rescued his mother, who was imprisoned there, plundered the city, and retreated on

Defeat and death of 'Alí Kulí Khán. Benares. In 1567, 'Alí Kulí Khán was defeated and killed, and his government conferred on Mun'im Khán,

Khán Khánán. He was the last viceroy, who lived at Jaunpur, as the head-

Mun'im Khán. quarters of the eastern provinces of the empire were in 1575 removed to Allahabad. From that date

Jaunpur was governed by a Názím. Mun'im Khán ruled for some years and built the celebrated bridge at Jaunpur.

With the removal of the seat of government to Allahabad the connected history of Jaunpur comes to an end. Aurangzeb visited the place, and the

nawáb wazír frequently came to it in later years, but its political importance has never since been greater than that of an ordinary provincial town.

It was separated with the other three sarkárs of the Benares province, Benares, Gházipur, and Ohunár, from the jurisdiction of the viceroy of Allahabad and made over to Sa'ádat Khán, nawáb wazír, in 1722.

Sa'ádat Khan made over the charge of the province to Rustam 'Alí. How Mansá Rám succeeded in ingratiating himself with Rustam 'Alí, and eventually in supplanting him, are matters affecting the general history of the Benares province rather than that of the district of Jaunpur. It will be sufficient to note here that Mansá Rám obtained in 1738 for his son Balwant Sinh the title of rájá, together with the government of the four sarkars of Benares, Gházipur, Jaunpur, and Ohunár. The possession of the fort does not seem to have passed to Balwant Sinh. In 1750, when Ahmad Sháh Bangash defeated the nawáb wazír Safdar Jang, he appointed his kinsman Zamán Khán of Jaunpur, who had previously served under Balwant Sinh, to be governor of Benares and southern Oudh. Zamán Khán received orders from Ahmad Sháh to eject Balwant Sinh from the province of Benares. Eventually Balwant Sinh visited Ahmad Sháh at Allahabad, and had to agree to make over half his territories to Zamán Khán. In return he received a grant of the remaining half of his own possessions. Almost immediately afterwards a force marched from Delhi against Ahmad Sháh, and Balwant Sinh repented him of the agreement that he had made. Zaman Khán refused, however, to cancel the agreement and marched to Jaunpur. He was opposed by Balwant Sinh at Sardanpur. By this time the news of the flight of Ahmad Sháh had reached both Zamán Khán and Balwant Sinh. The latter wished to attack, but his Afghan mercenaries refused to be led against Zamán Khán. Balwant Sinh, in order not to offend them, reluctantly withdrew his troops and allowed Zamán Khán to quit the field. He managed, however, to foment a mutiny among the Khán's troop, with the result that they all forsook him.

Balwant Sinh opposed Zamán Khán. Zamán Khán overcame. A conflict between Shaikh Kabúl Muhammad, son of Shaikh Mangli of Machhlisahar, and Himmat Bahádur of Garwárah, who had both supported Zamán Khán on the one side, and Balwant Sinh on the other, resulted from this dispute between Balwant Sinh and Zamán Khán. In 1757 Balwant Sinh, who had awaited his opportunity of making an attack on Himmat, attacked him on the ground that he had oppressed Ratan Sen, a neighbouring zamíndár. Himmat retired to his mud-built fort of

Persecution of adherents of Zamán Khán.

had both supported Zamán Khán on the one side, and Balwant Sinh on the other, resulted from this dispute between Balwant Sinh and Zamán Khán. In 1757 Balwant Sinh, who had awaited his opportunity of making an attack on Himmat, attacked him on the ground that he had oppressed Ratan Sen, a neighbouring zamíndár. Himmat retired to his mud-built fort of

Parari on the Sai, but the fort was stormed and plundered. Himmat escaped, and in his place his son Sukhnandan Sinh was made prisoner. Shortly afterwards Kabúl Muhammad was treacherously arrested at an interview with Balwant Sinh, to which he had gone unsuspectingly, and both he and Sukhnandan Sinh were imprisoned at Gangápur till they died. But even after the defeat of Zamán Khán Balwant Sinh does not seem to have taken possession of the fort of Jaunpur, and Lála Umráo Sinh, Mr. Duncan's sarristadar, who seems to have been well acquainted with the history of that time, reported that the nawáb of Oudh reserved to himself the fort, and that it was given for the first time to Chait Sinh by the resident, Mr. Francis Fowke, in 1777. A small obelisk exists outside the fort with an inscription, bearing date A. H. 1180 1768 A.D.), imprecating curses on any one who should disturb the charitable endowments. Balwant Sinh had laid a heavy hand on the zamíndars of the district, and had apparently resumed all royal *mudáfi* grants and charitable endowments that he could lay hold on, and this stone, which bears the name of Sher 'Alí Khán, faujdar and kiladar, was, it would seem, erected by the Muhammadan delegate of the nawáb of Oudh as a defiant protest against the spoliations of the local Hindú ruler.

In 1793, owing to a revolt in parganah Ungli on the part of Khushál Sinh, Balwant Sinh himself took a force to the place. Many of the rebels deserted, but the rest were shut up in the mud fort of Chaloli. After an obstinate resistance the fort was captured, but some of the chief of the rebels, including Khushál Sinh, managed to escape.

The defeat of the emperor and nawáb wazír at Baksár in 1765 was followed by the abortive treaty of Benares, by which the province of Benares was made over to the British Government. On the annulment of the treaty by the Directors of the East Indian Company the territory was restored. In 1770 there were great riots at Jaunpur, and in 1772 Balwant Sinh died and was succeeded by Chait Sinh. In 1774 the greater part of the city must have been destroyed by the floods of the Gúmí. This flood must have been nearly as high as that of 1871, and the only record preserved of it is to the effect that Captain Barker's expedition passed over it in boats.

In 1775 the district finally passed to the English by the treaty of Lucknow, and in 1776 a protracted fight between the Musalmáns and Hindús of the city took place. The resident, Mr. Francis Fowke, however, declined to interfere. The particulars of the fight are given in the *Balwantnāma*¹. A Hindú mahájan

¹Mr. Curwen's translation, p. 77.

began to erect a *shivāla* between the small but sacred Musalmān shrines that lie to the south of the present civil station, and are known by the names of the "Panja sharif" and "Kadam rasūl." At the top of the dome he placed a gilt *trīsul*. The Muhammadan community, especially the students, were much exercised at this, and efforts were made, but ineffectually, to induce the Hindūs to remove it. At the Muharram a student fired a gun at the *trīsul* and destroyed it. The Muhammadans then demolished the temple entirely. The Hindūs next day closed their shops, and 2,000 men assembled with the intention, it was said, of destroying the "Panja sharif." The Muhammadans collected at the Jāmi' masjid and committed several excesses in the town. The Muhammadan officials sent to the resident, but were referred by him to Chait Sinh.

An inquiry was held by one of Chait Sinh's officers, and the originators of the disturbance were ultimately fined. While, however, these disturbances were going on, Chait Sinh sent a force against the zamindārs of Badlāpur, and the Jaunpur Musalmāns, imagining that the troops had been sent against them, took measures to resist. They built a new masjid on the site of the demolished Hindu temple in eight days. The Hindūs then collected a force and attacked them. The Musalmāns routed the Hindūs, of whom a considerable number were killed and wounded, and they inflicted a second defeat on them the next day. The Hindūs managed, however, to destroy the masjid at night. Chait Sinh then sent the whole of his troops under the rājā of Manda, and the leading rioters were expelled from the city.

In 1781 occurred the expulsion of Chait Sinh and succession of Mahip
 Expulsion of Chait Singh, Narsin, and the administration of the district soon passed
 1781. into the hands of the British Government. In March,

1788 Jaunpur was visited by Mr. Jonathan Duncan. He describes the city as

Visit of Mr. Duncan. "exhibiting every melancholy appearance of decay. The mosques, mausoleum, tombs, the fort, and the stately bridge falling into rapid decay. The inhabitants, though of good and ancient families, in straits to secure a bare subsistence." His first official act was publicly to instal Mufti Karīmulla as judge and magistrate for the town and suburbs with a salary of Rs. 450 a month.

He then proceeded to abolish the oppressive dues that had been imposed on the city by the kotwāl, and to arrange for the annual repairs of the great bridge. In 1795 the permanent settlement was extended to the province of Benares, and in 1818 Jaunpur was made a separate district. From this date to the Mutiny of 1857 the history of the district is a blank.

It was expected when it was seen that a rebellion was on the point of breaking out that, owing to the numerous auction-purchasers and the bad terms existing between the landholders of the district and the ex-proprietors, Jaunpur would be the scene of disturbance and outrage. The planters came into the city, but the district remained quiet till June 5th, when the news of the rising at Benares and the slaughter of the Sikhs arrived. The treasury guard, a detachment of the Ludhiána Sikhs who had been destroyed at Benares, mutinied, shot their commanding officer, Lieutenant Mara, and Mr. Cuppage, the joint magistrate. The Sikhs then marched to Lucknow, and the Europeans fled and sought refuge in the house of Rai Hingan Lál. They were driven thence by the Dubes, but managed to reach Passewah factory, and were escorted into Benares by a party of volunteers on June 9th. They numbered sixteen men, five ladies, and eleven children.

The treasury was looted and the houses of the Europeans gutted and destroyed. The city remained in a state of anarchy till Mr. Fane, the collector, returned to Jaunpur for a day and made over charge of the district to Raja Shiu Ghulám Dube. This appointment, however, did not produce the desired effect, and the district remained in a complete state of lawlessness till September 8th. The Dubes of the district invaded the Benares district and cut off communication with Azamgarh, but they were eventually crushed by Mr. Chapman with a force of Europeans, Sikhs, and sawárs.

The Gúrkhas reached Azamgarh on August 26th and Jaunpur on September 8th. They were joined by Mr. F. W. Lind (collector) and Messrs Jenkinson and Turner (assistant magistrates) and in a few days by Messrs Astell and Carnegy (judge and deputy collector). The police force was entirely reorganised. Only the station of Jalálpur had held out without intermission during the outbreak, but that at Karákāt had recently been re-established by Rai Hingan Lál. It was necessary to increase considerably the force at other thánas. Still the authority of the European officers was only nominal in any part of the district, and in the north and west the zamíndárs were in open rebellion. Scarcely any of the great zamíndárs gave active assistance in the restoration of order.

On September 27th a strong force was despatched against Mubárákpur, the stronghold of Irádat Jahán, who had arrogated to himself the title of Naib Názim of Jaunpur. His house

had been fortified and he fired on the troops as they advanced. The guns were brought up and the rebels soon surrendered. Irádat Jahán and Fasáhat Jahán were tried and hanged. Doubts have since arisen as to the extent of Irádat Jahán's guilt, and, as has been mentioned before, he seems to have been used as a cat's-paw by others.

On the following day half the force went to Adampur to destroy the fort of Amr Sinh. His retreat was cut off and he was killed. On October 5th the force returned to Jaunpur.

In a few days Colonel Wroughton marched with the greater portion of the force with orders to attack some rebels in the Allah-
 Mahndi Hasan. abad district. He was recalled owing to the state of affairs in Jaunpur, and on October 15th the force marched towards the Oudh frontier, to resist an expected attack from Mahndi Hasan at Hasanpur. The force reached Singraman on October 19th, and after securing the person of Randhír Sinh, leader of a force of Bais Rájputs, whose intentions were questionable, attacked and defeated at Kudhua Hasan Yár, who fled to join Mahndi Hasan. The rebels then advanced to Chandah, and
 is defeated. on October 30th they were attacked by a force of 1,100 Gúrkhas and two guns. The rebels were as four to one and had better artillery. They were, however, completely defeated, losing their leaders and their guns.

On the 22nd November Colonel Longden returned from Azamgarh, and
 Large rebel force in the the force moved out again to Singraman. A large field. rebel force of 16,000 had been collected by Muzaffar Jahán and Malik Mahndi Hasan. The British force had to fall back on Jaunpur. The frontier police were driven in, and all the
 British retire to Jaunpur. bad characters joined the rebels. Pandit Kishn Narain checked the rebels in the north, but on December 24th he was attacked by a strong force under Makdúm Baksb, agent of Irádat Jahán, at Tigra. The treasure and records had been previously removed, but the tahsíl had, after a resistance of some days, to be abandoned. A large body of rebels collected at the same time on the Oudh frontier and threatened the thána of Badlápúr. General Franks had by this time arrived to make his attack upon Oudh, and he left Jaunpur on February 19th. After the fall of Luoknow, large parties of rebels collected in the northern and western parts of the district under Ghulám
 Rebels finally dispersed. Hasan and Mahndi Hasan. They were attacked and dispersed by Sir E. Lugard. In May, 1858 Jushí Sinh made an isolated raid on the Machhlíshahr tahsíl and Mirzápúr, but he

was defeated by the aid of the people themselves. The mutiny was over, and the gang-robberies that continued to be committed for some time deserve only to be classed as ordinary offences against the criminal law of the land.

The peace of Jaunpur has not since been disturbed, and the only event that deserves notice since the Mutiny is the flood of the Gúmí that occurred in 1871. A description of its disastrous effects has been given before (*supra* p. 26). The district was transferred from the Benares to the Allahabad division in June, 1865. Ten years afterwards the office of civil and sessions judge was abolished, and jurisdiction over the district given to the judges of Benares and Mirzapur, and eventually to the judge of Benares alone. It was found necessary to re-establish the separate judgeship of Jaunpur in 1880.

GAZETTEER
OF THE
NORTH-WESTERN PROVINCES.

JAUNPUR DISTRICT.

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Arghupur.—Village in parganah Ungli of the Khutáhan tahsíl, is situated on the borders of the Azamgarh district, 28 miles north from the sadr station, and 14 miles north-north-east from Khutáhan, the tahsíl head-quarters. Latitude $26^{\circ}-9'-10''$; longitude $82^{\circ}-41'-9''$. The population in 1881 was 1,754, of whom 808 were females. It has a bi-weekly market on Mondays and Wednesdays. The railway station of Bilwái is situated in this village.

Arsiwán.—Agricultural village in parganah Ungli, tahsíl Khutáhan; is situated in the north of the parganah, 26 miles north from Jaunpur, and 10 miles north-north-east from the tahsíl head-quarters. Population 2,109 (1,020 females), prevailing class Baniás. The market days are Tuesdays and Saturdays.

Badlápúr.—Small village in parganah Rári of the Khutáhan tahsíl; distant 18 miles north-west from the head-quarters of the district, and 10 miles south-south-west from the tahsíl capital. Latitude $25^{\circ}-52'-55''$; longitude $82^{\circ}-33'-30''$. Population 348 (157 females). There is in the village an imperial post-office and a first-class police-station. A market is held on Tuesdays and Fridays.

Bádsháhpur.—Village in tappa Saremu, tahsíl Jaunpur, in the extreme north-east of the tappa, on the metalled road to Azamgarh, 9 miles north-east from Jaunpur. Latitude $25^{\circ} 46'-45''$; longitude $82^{\circ}-51'-26''$. Population 1,512 (758 females), prevalent classes Baniás and Juláhas. There is an imperial post-office, a police out-post, and an encamping-ground for troops. A market is held bi-weekly on Tuesday and Saturday, the articles in which the largest traffic is done being country-made cloths and grain. The village is said to have been founded in 1678 A. D. by one Narulla Sháh. There is a small bázár in the neighbouring village of Gaura, and the combined villages are called Gaura Bádsháhpur.

Bádsháhpur (also called Múngra Bádsháhpur).—House-tax town in parganah Múngra Bádsháhpur, tahsíl Machhlisáhr; Position, area, and population. is situated on the metalled road from Allahabad to Jaunpur, west-south-west of the capitals of the district and tahsíl, 33 miles from the former, and 15 miles from the latter. Latitude $25^{\circ}-39'-42''$; longitude $82^{\circ}-14'-16''$. By the census of 1881, the area of the town site was 218 acres, and the total population was 6,423 (2,958 females), giving a density of 29 persons to the acre. The Hindús numbered 4,952 (2,250 females), and the Muhammadans 1,471 (708 females). There were no followers of any other religion in the town.

Múnga Bádsháhpur is said to have been built by Sultán Ibráhím, king of Jaunpur. At the cession of the Benares province to the East India Company, it was a frontier town and a customs post between the Benares province and the territories of the nawáb wazír. It was then, and is still, a mart for the import of cotton and cloths brought from Allahabad, Cawnpore, and Bándá, and for the export of raw and refined sugar. The market days are Sundays and Thursdays. The local ser weighs 96 tolas. There is in the town a pargana school, an imperial post-office, a first-class police-station, and an encamping-ground for troops.

It is a long, narrow town on the high road between Allahabad and Jaunpur. The old road passed through the town, but the present roadway passes outside it to the east. The town is crossed by the Baha stream, which, rising in some *jhils* three miles west of it, flows eastward till it reaches the Barna. The townspeople suffer much from fever, a result attributable to the fact that for many months of the year the spring-level is but a few feet below the surface of the country. The buildings of the place merit no particular notice.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1882-83 the house-tax thereby imposed, together with a balance of Rs. 365 from the preceding year, gave a total income of Rs. 1,708-10-10. The expenditure, which was chiefly on police (Rs. 784-12-3), public works (Rs. 410), and conservancy (Rs. 215-9-9), amounted to Rs. 1,410-6-0. The returns showed 1,225 houses, of which 433 were assessed with the tax: the incidence being Rs. 3-1-7 per house assessed, and Re. 0-3-4 per head of population.

Bakhsha.—Small village in the Rári pargana of the Jaunpur tahsil; is situated eight miles west-north-west from the head-quarters of the district and tahsil, with which it is connected by a metalled road. Latitude 25°-47'-24"; longitude 82°-36'-39". The population, which consists chiefly of Panwár Rájputs, numbered in 1881, 870, of whom 395 were females. It has an imperial post-office, a first-class police-station, a *halkabandi* school, and a *sardí*.

Bamniyáon.—Village in pargana Múnga Bádsháhpur in the Machhlí-shahr tahsil; is situated on the border of the Allahabad district, south-west of the capital of the district and south-south-west of the head-quarters of the tahsil, 28 miles from the former and 10 miles from the latter. Latitude 25°-33'-20"; longitude 82°-21'-50". Population 1,556 (753 females). There is a district post-office and a second-class police-station.

Bándhgáon.—Large agricultural village in pargana Ungli, tahsil Khutáhan; is situated in the north of the tahsil, 18 miles north-north-west

from the sadr station, and six miles north from the head-quarters of the tahsil. Latitude $26^{\circ}10'28''$; longitude $82^{\circ}37'55''$. Population 2,904 (females 1,500).

Banjárepur.—Agricultural village in parganah Saremu of the Jaunpur tahsil; is situated on the metalled road to Azamgarh, nine miles east-north-east from the head-quarters of the district and tahsil. Latitude $25^{\circ}41'18''$; longitude $82^{\circ}58'33''$. Population 2,285 (1,132 females), prevailing class Musalmáns. A market is held on Tuesdays and Saturdays.

Barágáon (called **Mandwa Sádát** in Government papers.)—Small country town in parganah Ungli, tahsil Khutáhan; is situated north-north-west of the district capital and north-north-east of the tahsili, 2½ miles from the former, and eight miles from the latter. Latitude $26^{\circ}4'28''$; longitude $82^{\circ}40'19''$. Population 3,720 (1,902 females). The inhabitants belong chiefly to the agricultural classes. The refinement of *chini*, or uncrystallised sugar, is carried on here. The market day is Friday. There is a *halkabandi* school in the town.

Barsáthi.—Tappa of tahsil Mariáhu. See the article on that tahsil.

Barsáthi.—Small village in tappa Barsathi, tahsil Mariáhu; distant 16 miles south-west from the capital of the district, and six miles west-south-west from the head-quarters of the tahsil. Latitude $25^{\circ}34'30''$; longitude $82^{\circ}32'47''$. Population 619 (292 females). There is a district post-office. The market days are Sundays and Wednesdays.

Bhádi.—See *Sháhganj*.

Biálsi.—Parganah in the Jaunpur tahsil. It is bounded on the north by parganah Haveli, on the east by tappa Guzára, on the south by the Benares district, and on the west by tahsil Mariáhu. The total area according to the latest official statement (1881), was 45 square miles. The parganah consists of 42 villages (or half a Chaurási) of Raghubansí Rájputs. At the time of the permanent settlement it formed a part of the Benares sarkár. It is traversed by the railway and the Jaunpur-Benares metalled road. The prevailing soil is *karail*. Owing to the minute sub-division of property within it the parganah contains no landholders of influence. At the time of Mr. Chester's revision of settlement (1841) the revenue amounted to Rs. 46,269, and at present it amounts to Rs. 43,704. The alteration is due to a reduction of Rs. 323 on account of land taken up for railway purposes, Rs. 41 on account of the Karákat-Jalálganj road, and Rs. 2,202 on account of the temporary annulment of the settlement of mahál Kusia in consequence of the default of the proprietors.

Bilwái.—Railway station on the Oudh and Rohilkhand line, situated in the village of ARGHUPUR, which see.

Chándah.—Pargannah in the Khutáhan tahsíl. It consists of three separate tracts lying on the right bank of the Gúmí in the north-western corner of the district. One of these tracts under the name of Koeripur lies completely isolated within the Partabgarh district. The other two are bounded on the south-west by pargannahs Kariyát Mendha, Rári, and Garwárah, and on all other sides by the Partabgarh district. The total area according to the latest official statement (1881) was 36 square miles. The pargannah is usually known as taluka Singraunau, of which the sole proprietor is Thákur Randhir Singh, Rai Bahádur. Up to the year 1832 it formed a portion of the Benares district. The government revenue amounts to Rs. 21,381, and has not changed since Mr. Chester's revision.

Chandwak —Pargannah in the Karákat tahsíl, at the south-eastern extremity of the district. It is bounded on the north by the Azamgarh district, on the east by the Gházipur district, on the south by the Benares district, on the south-west by pargannah Biálsi, and on the north-west by pargannah Pisára. The total area according to the latest official statement (1881) was 65 square miles. This pargannah is usually known as tappa Chandwak or tappa Dobhi. It is skirted on its southern boundary by the river Gúmí, which separates it from the Benares district and from pargannah Biálsi. It is intersected by the Benares-Azamgarh metalled road, which traverses it north and south, and crosses the Gúmí at right angles near the town of Chandwak. The proprietors are Rájputs of the Raghubansí clan. Their estates are minutely subdivided, and they form an agricultural community somewhat similar to the Sengars of Lakhnosar in the Ballia district. At the time of Mr. Chester's revision (1841), the total land revenue amounted to Rs. 33,902, and it now amounts to Rs. 38,428. The increase is due to the transfer of maháls Sarauni, Pachwar, and Narhan, which, though situated geographically within the Pisara pargannah, now form a portion of pargannah Chandwak.

Chandwak —Agricultural village in tappa Chandwak of the Karákat tahsíl; is situated on the left or north bank of the Gúmí, on the metalled road from Azamgarh to Benares. The river is here crossed by a ferry. The place is distant 22 miles south-east from Jaunpur, and six miles east-south-east from Karákat. Latitude $25^{\circ}35'-20''$; longitude $83^{\circ}2'-36''$. Population 1,845 (670 females). There is an imperial post-office, a first-class police-station, and a camping-ground for troops. A market is held in the village on Tuesdays and Fridays.

Daryápar.—Parganah in the Karákat tahsíl. It is bounded on the east and north-east by parganah Pisára, on the south and south-west by the river Gúm̐ti, which separates it from parganahs Guzára, Biálsi, and Haveli, and on the north-west by parganah Sàremu. The total area according to the latest official statement (1881) was 26 square miles. The parganah is usually known as tappa Daryápar and originally formed a part of the Haveli parganah, from which it was transferred in the year 1846. The roads are bad, communication with Jaunpur being barred by the river Gúm̐ti. The principal landholders are Fatteh Bahádúr and Mufti Taffazzul Husain. The latter is a descendant of Mufti Karím-ulla, who was judge of Jaunpur in the year 1790. He lives in Jaunpur and has also a residence at Muftiganj, near the village of Murtazabad. At the time of Mr. Chester's revision (1841) the land revenue amounted to Rs. 17,893, and there has been no change since.

Gaharwáh.—Agricultural village in parganah Ungli of the Khatáhan tahsíl; is situated north of the district and tahsíl head-quarters, 30 miles from the former and 10 miles from the latter, with both of which it is connected by an unmetalled road. Latitude $26^{\circ}-8'-48''$; longitude $82^{\circ}-37'-53''$. Population 2,350 (1,105 females).

Gariyáon (alias Mírganj).—Agricultural village in parganah Múngrá Bádhsháhpur of the Machhlíshahr tahsíl; is situated in the south of the tahsíl, 30 and seven miles respectively from the head-quarters of the district and tahsíl, south-west of the former, and south-south-west of the latter. Latitude $25^{\circ}-34'-32''$; longitude $82^{\circ}-19'-2''$. Population 2,257 (1,095 females), chiefly Musalmáns. A market is held on Sundays and Wednesdays.

Garwárah.—Parganah in the Machhlíshahr tahsíl, bounded on the north by parganah Chándah, on the north-west and west by the Partabgarh district, on the south by parganahs Múngrá and Gliswá, and on the east by parganah Rári. According to the latest official statement (1881) the area was 143 square miles. This large parganah is intersected by the river Sai, which, flowing from west to east, divides it into two nearly equal portions. The principal landholders are Drigbans Rájputs, who in the time of Mr. J. Duncan were noted for their turbulent and refractory disposition. Ráni Dharmráj Kunwar, widow of Rájá Mahesh Narain, whose history has been told at length in part III. of the district notice, is now the leading Drigbans proprietor. The widow still lives in Rájá bázár, but the Rájá bázár taluka was sold to the máharája of Vizianagram during the lifetime of her husband. The family retains only the taluka of Soentha, giving a gross rental of Rs. 16,000, which was a portion of the confiscated property of Irádat Jahán and was conferred upon Rájá Mahesh

Narain Sinh as a reward for loyal conduct during the disturbances of 1857. The soil is fertile, producing good wheat and sugarcane. The principal marts are *Sujanganj* and *Mahárájganj*. The former was at one time a place of importance and possessed a flourishing cloth trade. It has, however, declined in consequence of the defective communications in the western portion of the district and the pressure of local taxation. The Government revenue of the parganah at the time of Mr. Chester's revision amounted to Rs. 126,763, and it has since increased by Rs. 9 in consequence of the assessment of some *nuzul* land, known as the kot of Faídabad, in the year 1878.

Ghauspur.—Village in parganah Ungli, tahsíl Khutáhan; distant 16 miles north-north-west from Jaunpur, and two miles south-east from Khutáhan. Latitude $25^{\circ}57'17''$; longitude $82^{\circ}38'2''$. Population 232 (108 females). A religious fair is held here for several days, commencing from the 11th of the Muhammadan month Rabi-us-Sani in honor of Abdul Kádir Ghaus-ul-Anim, a brick of whose tomb near Baghdad is preserved here, enclosed in a shrine erected during the present century. The votaries are chiefly women of the lower class, both Muhammadans and Hindús, who visit the shrine with the object of ridding themselves of demons by whom they imagine themselves to be possessed. The village was confiscated in the rebellion of 1857, and bestowed on Rai Sukhan Lál, deputy collector.

Ghiswa.—Parganah in the Machhlíshahr tahsíl. It is bounded on the north by parganah Garwárah, on the east by parganahs Khapraha, Kariyát Dost, and Mariáhu, on the south by the Mirzapur district, and on the west by parganah Múgra and taluka Panwara. The total area according to the latest official statement (1881) was 125 square miles. The parganah comprises the town of Machhlíshahr, which is the head-quarters of the tahsíl. It is intersected by the Allahabad-Azamgarh road, which traverses it west and east, and divides it into two nearly equal portions. The soil is principally *matyár*, and the cultivators are more dependent on their rice crop than in other parts of the district. The principal landholders are Maulavi Muhammad 'Alí, Saiyid Muhammad Nuh and Muhammad Abbás. The first claims to be a descendant of Kázi Sana-ud-dín, who settled at Machhlíshahr in the 14th century, and the other two are the representatives of the talukdars of Parahit and Katahit. At the time of Mr. Chester's revision (1841) the land revenue amounted to Rs. 81,744, and there has since been a decrease of only Rs. 7 on account of land taken up for public purposes.

Gopálapur.—Tappa of tahsíl Mariáhu. Before it passed to the Nandwaks, it was occupied by an officer of the governor of Oudh called the *násim*, and a

bāgh, or walled garden, called Namdār Khān's bāgh, is said to commemorate one of these officers. See **MARIÁHU TAHSÍL**.

Gopálapur.—Chief village of tappa Gopálapur, tahsíl Mariáhu; distant 19 miles from the head-quarters of the district and seven miles from the tahsíl station; south-south-west of the former and south of the latter. Latitude $25^{\circ}-30'-35''$; longitude $82^{\circ}-30'-40''$. Population 940 (475 females).

Gulzárganj.—Small village in parganah Mariáhu in the tahsíl of the same name: distant 12 miles from the capitals of the district and tahsíl, south-west of the former and north-west of the latter. Latitude $25^{\circ}-43'-5''$; longitude $82^{\circ}-33'-6''$. Population 378 (175 females). It has an imperial post-office and a third-class police-station. A bi-weekly market is held on Wednesday and Friday.

Guzára.—Parganah in the Karákat tahsíl, bounded on the east and south by the Benares district and on the west by parganah Biálsi. The river Gúmti winds along the northern boundary with a sinuous course, separating it from parganah Daryápar, Pisára, and Chandwak. The total area, according to the latest official statement (1881), was 36 square miles. This parganah is usually known as tappa Guzára and was not included in the Jaunpur district on its formation in 1818, but was subsequently transferred from Benares. There are no large proprietors. The communications are defective, but recently a second-class road has been made to connect Karákat with the Jalálganj railway station. At the time of Mr. Chester's revision the land revenue amounted to Rs. 23,236, and there has since been a reduction of Rs. 26 in consequence of land taken up for the Karákat and Jalálganj road.

Jalálpur (also called **Jalálpur Saí** and **Jalálpur Biálsi**).—Small village in parganah Biálsi of the head-quarters tahsíl; is situated on the metalled road to Benares, $10\frac{1}{2}$ miles south-east from the district and tahsíl capital. Latitude $35^{\circ}-36'-55''$; longitude $82^{\circ}-48'-46''$. Population 742 (375 females). Though only a small village, it deserves mention for its ancient bridge over the Saí, built in 1510 A.D. by Jalál Khán, governor of Jaunpur, who wished to transfer to this place the capital of his Government. This bridge is nearly sixty years older than the famous bridge over the Gúmti at Jaunpur. It is built on nine arches and has a roadway of 295 feet. In 1566 A.D. two arches were broken down by the rebel Bahádur Khán to check the emperor Akbar's pursuit. In 1872 the bridge was submerged and the bázár destroyed by the flood of that year. The prodigious size of the lattice girder bridge of the Oudh and Rohilkhand Railway, which is so out of proportion to the apparent size of the river, consisting as it does of 18 spans of 68 feet each, and a roadway of 1,191

feet, is owing to the experience gained from this flood. The railway station at the village is known as Jalálganj. There is an imperial post-office, a second-class police-station, and a *halkabandi* school. The market days are Sundays and Wednesdays.

Jaunpur.—Head-quarters and central tahsil of the district, comprising

the parganahs of Haveli Jaunpur, Biálsi, Rári, Zafar ábad,
Boundaries. Kariyát Dost, Khapraha, and tappa Saremu. It is

bounded on the north by tahsil Kuntáhan ; on the north-east by the Azamgarh district ; on the east by the Karákat tahsil ; on the south-east by the district of Benares ; on the south-west by the Mariáhu tahsil, and on the west by the Machhlíshahr and Kuntáhan tahsils. Its greatest length north and south is about 19 miles, and its maximum breadth east and west about 27 miles. The total area according to the latest official statement (1881) was 334·0 square miles, of which 240·2 were cultivated, 67·4 cultivable, and 26·4 barren, and the area paying Government revenue or quit-rent was 327·0 square miles (233·6 cultivated, 67·2 cultivable, 26·2 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 300,566 ; or, with local rates and cesses, Rs. 355,630. The amount of rent, including local cesses paid by cultivators, was Rs. 563,298.

According to the census of 1881, the tahsil contained 821 inhabited

villages, of which 358 had less than 200 inhabitants ;
Population 286 between 200 and 500 ; 180 between 500 and

1,000 ; 40 between 1,000 and 2,000 ; 6 between 2,000 and 3,000 ; and one between 3,000 and 5,000. The only town containing more than 5,000 inhabitants was Jaunpur, which had a population of 42,845 (21,668 females). The total population of the tahsil was 322,315 (160,323 females), giving a density of 965 to the square mile. This shows an increase of 54,453 (31,545 females) over the population in 1872, which was 276,772 (128,778 females). Classified according to religion, there was in 1881, 285,002 Hindús (140,972 females) ; 37,201 Musalmáns (19,301 females) ; and 112 others (50 females), of whom all except one, who was of the male sex, were Christians. Hindús were distributed according to the census paper into Brahmans 30,434 (15,156 females), Rajputs 51,958 (14,039 females), Baniás 6,282 (3,046 females), and "other castes" 217,328 (108,751 females). The principal Rájput tribes within the tahsil are the Báis, Chandel, Drigbans, Raghubansi, Sonwan, and Panwár. Among the other castes Káyaths numbered 5,107, Ahírs 53,300, Kahárs 8,959, Malláhs 5,760, Sunárs 11,021, Náís 3,701, Telís 6,532, Chamárs 44,188, Bhárs 26, Kumbhárs 7,831, Koerís 15,080, Lohárs 7,571, Gadariás

8,689, and Kalwárs 5,480. Of the total population 33 persons were returned as insane, 67 as deaf and dumb, 455 as blind and 50 as lepers. The educational statistics for the same period show that there were 5,995 males who could read and write, of whom 2,427 were Muhammadans. The occupation statements show 1,845 male adults engaged in the learned professions, 1,322 in domestic service, 3,415 in commerce, 8,248 in tilling the ground and tending cattle, 10,920 in petty trades and the mechanical arts, and 3,889 as labourers. Of the total population 7,272 are entered as land-owners, 47,099 as agriculturists, and 10,977 as engaged in occupations other than agriculture. The majority of agriculturists belong to the following classes: Ahírs, Chamárs, Koerís, Brahmanas, Musalmáns, and Kájputs of the Bais, Chandel, and Raghubansí clans.

The Gúmí and the Sai flow through the tahsíl. There is a small stream in parganah Rári called the Pilli. Besides these there are streamlets, which are really little more than drainage channels. They are the Pachatia and Laharpur in parganah Jaunpur, the Siwáin in Saremu, the Maghawan in Biálsi, the Dhaniamau in Rári, and the Gathia in Zafarábád. With the exception of the raviny land in the neighbourhood of the rivers the tahsíl is a very level stretch of country. There are several large *usar* plains.

The Oudh and Rohilkhand Railway runs through the tahsíl from the capital to the point at which it enters the Benares district. The tahsíl is otherwise well supplied with communications. Eight metalled roads, radiating from the capital of the district, pass through it. These roads proceed (1) to Benares, (2) to Mirzapur, (3) to Azamgarh, (4) to Allahabad, (5) to Khutáhan, (6) to Sháhganj and thence to Fyzabad, (7) to Sultanpur, (8) to Zafarábád. There are besides these 14 unmetalled roads which provide means of communication between different places within the tahsíl.

Jaunpur (or Haveli Jaunpur).—Parganah in Jaunpur tahsíl, bounded on the north by parganah Ungli, on the east by parganahs Saremu and Daryápar, on the south by parganahs Biálsi and Mariáhu, and on the west by parganahs Rári and Kariyát Dost. The small parganah of Zafarábád is surrounded and isolated by parganah Haveli. The total area according to the latest official statement (1881) was 145 square miles. It is the largest parganah in the tahsíl and has in its centre the town of Jaunpur, from which, as has been mentioned in the notice of tahsíl Jaunpur, numerous roads, metalled and

unmetalled, diverge. The railway traverses it north and south, and the river Gúmí from north-west to south-east. The prevailing soils are *dámat* and *matiyár*. The land is highly cultivated, especially near the town of Jaunpur, where vegetables, fruits and flowers are produced in abundance. The principal land-holders are Maulavi Abdul Majid, Muhammad Muhsin Khán Bahádur Zulkadar, and Thákur Madho Sinh, Rai Bahádur. At the time of Mr. Chester's revision of settlement (1841) the revenue amounted to Rs. 161,515, but at present it is only Rs. 136,777. The parganah till 1846 included tappa Daryápar, which bore a revenue of Rs. 17,893 and was transferred to the Karákat tahsíl in that year. About the same time the maháls of Sarauní, Pachwar, and Nirhan, bearing a revenue of Rs. 4,555, were transferred to tappa Chandwak; maháls bearing a revenue of Rs. 2,781 were transferred to Ungli, and the mahál of Kamardih, bearing a revenue of Rs. 118, was transferred to Rári. The subsequent changes in the revenue demand have been unimportant and have consisted chiefly of the usual deductions on account of lands taken up for public buildings, roads and railway.

Jaunpur.—Capital of the district and tahsíl of the same name; lies on the left or northern bank of the Gúmí, about 15 miles above its junction with the Sai. ¹Latitude 25°-44'-53'-33"; longitude 82°-43'-49'-94". The Oudh and Rohilkhand Railway passes through it and has two stations, one at the city and the other at the civil station. The city station is 36 miles from Benares cantonment and 163 miles from Lucknow, and the station at the civil lines is 32 miles from Benares and 167 miles from Lucknow.

In 1853 there were 27,160 inhabitants; in 1865 the population numbered 25,531 persons; and in 1872, 35,003. According to the census of 1881 there were 42,845 inhabitants, of whom 25,921 were Hindús (12,840 females), 16,832 Musalmáns (8,787 females), and 92 Ohristians (41 females). The site had an area in 1881 of 3,664 acres, with an average of 11 persons to the acre. Distributing the population among the rural and urban classes, the returns show 341 land-holders, 419 land agents, 2,803 cultivators, and 39,782 persons pursuing occupations unconnected with agriculture. The actual population of the town proper, however, according to the last census, was 27,030, and the area 542-62 acres, giving a mean density of 49 persons per acre, and the figures given above concern the population residing within the municipal limits.

¹These are the latitude and longitude of the Great Trigonometrical Survey Station on the south-west bastion of the Fort.

Taking the male and adult population (not less than 15 years of age) residing within the municipality, who numbered 14,647, we find the following occupations followed by more than 40 males¹ :—

CLASS I.—Persons engaged in the local or general government of the country—							
Employed by government or municipality	...	...	...	...	...	...	1,116
CLASS III.—Ministers of religion—							
Ministers of the Hindū religion	...	...	...	...	...	...	136
CLASS VIII.—Musicians, dancers, actors, &c.—							
Musicians	...	...	...	...	...	...	89
CLASS IX.—Teachers and school establishment—							
School teachers (not specified as government)	...	...	...	...	...	...	59
CLASS XII.—Persons engaged in attendance—							
Domestic servants	...	...	...	...	...	...	740
CLASS XII.—Mercantile men—							
Money-lenders and bankers	...	...	...	...	...	...	60
Brokers	...	...	...	...	...	...	82
Small-ware dealers (<i>bisdit</i>)	...	...	...	...	...	...	50
CLASS XV.—Carriers on roads—							
Carters	...	...	...	...	...	...	154
Hackney-carriage keepers and drivers	...	...	...	...	...	...	83
Palanquin keepers and bearers	...	...	...	...	...	...	126
CLASS XVI.—Carriers on rivers and canals—							
Boat-owners and boatmen	...	...	...	...	...	...	140
CLASS XVIII.—Agriculturists—							
Land-holders	...	...	...	...	...	...	341
Land-holders' establishment	...	...	...	...	...	...	419
Cultivators and tenants	...	...	...	...	...	...	2,147
Gardeners	...	...	...	...	...	...	74
Agricultural labourers	...	...	...	...	...	...	82
CLASS XIX.—Persons engaged about animals—							
Farriers and veterinary surgeons	...	...	...	...	...	...	20
Horse-keepers and elephant-drivers	...	...	...	...	...	...	115
CLASS XXVII.—Workers in houses and furniture—							
Carpenters	...	...	...	...	...	...	100
Bricklayers and masons	...	...	...	...	...	...	189
CLASS XXIX.—Persons working and dealing in textile fabrics and dress—							
Cotton merchants	...	...	...	...	...	...	60
Weavers	...	...	...	...	...	...	510
Calico printers and dyers	...	...	...	...	...	...	93
Cloth merchants	...	...	...	...	...	...	69
Tailors	...	...	...	...	...	...	176
Shoemakers and sellers	...	...	...	...	...	...	123
Bangle sellers	...	...	...	...	...	...	41

¹The classes are those of the census returns.

Washermen	196
Barbers	177
CLASS XXX.—Persons working and dealing in food, drinks and stimulants—	
Milk sellers	94
Butchers	87
Corn and flour dealers	311
Confectioners (<i>hathadi</i>)	165
Greengrocers and fruiterers	226
Grain parchers	162
Sugar manufacturers	62
Tobacconists	67
<i>Hukka</i> makers	61
Distillers and vendors of native spirit	74
Betel leaf and nut sellers	62
Condiment dealers (<i>panasari</i>)	62
Perfumers	87
CLASS XXXI.—Persons working and dealing in animal substances—	
Hide dealers	58
Tanners and leather workers	162
CLASS XXXII.—Persons working and dealing in vegetable substances—	
Manufacturers and sellers of oil	247
Timber, wood, bamboo, and thatching-grass sellers	52
Grass cutters and sellers	108
CLASS XXXIII.—Persons working and dealing in minerals—	
Sweepers and scavengers	46
Earthenware manufacturers	143
Gold and silversmiths	157
Braziers and copper-smiths	56
Blacksmiths	87
CLASS XXXIV.—Labourers and others, branch of labour undefined—	
General labourers	1,568
Service (<i>naukari</i>)	171
CLASS XXXV.—Miscellaneous non-productive sources of livelihood—	
Beggars	421

The town is connected by metalled roads with Benares, Azamgarh, Allahabad, and Mirzapur. To the east it is skirted by the Oudh and Rohilkhand Railway, which has a station at Bhandari, known as Jaunpur city station. The main portion of the town with its bázars and splendid mosques lies on the left or northern bank of the Gúmṭi, while to the south of the river lies the civil station and the small villages or muhallas of Mianpúra, Jahángirábád, and Katghara, which virtually form a portion of the town. The approach from the south is by the five important roads which lead from Lucknow, Allahabad, Mirzapur, Benares, and Gházipur, and converging at the muhalla of Jahángirábád,

Site and appearance.

cross the river by the famous stone bridge constructed by the Mughal governor, Mun'im Khān Khān-Khānān, in the sixteenth century. Two miles lower down the stream the Oudh and Rohilkhand Railway enters the town from the south after crossing the river by a bridge of 16 spans. North of the Gūmti the roads diverge to Azamgarh and Fyzabad and the railway proceeds *viâ* Fyzabad to Lucknow.

The traveller from the south, before reaching the bridge, passes through what is called the *pakki sarāi*. This is a large quadrangle of masonry enclosing a sarāi and market managed by the municipality, which, having lofty gateways north and south, forms an imposing entrance to the town. After passing the bridge the principal street commences and proceeds northwards until it is merged in the Fyzabad road. A branch goes eastwards, which, after proceeding along the northern side of the fort and through the Sipāh muhalla, passes under the railway and eventually joins the Azamgarh road. Proceeding along the main street for a short distance northwards an open quadrilateral space is reached, in the centre of which is the Municipal Garden in muhalla Tiklitola. To the east of the garden lies the district or zila school, a handsome building, and the dispensary and post-office are situated on the west. From this square one road branches off north-eastwards to the city railway station, while another going westwards passes the Jām'i Masjid, proceeds through the *purāni bāzār* and past the Lāl Darwāza Masjid to Khutāhan. The main street proceeds northwards in the direction of Fyzabad, passing through Shakar Mandavi, a small bāzār which forms the northern limit of the municipality.

The following is a list of the *muhallas* or quarters of the city (55 in number), with an explanation of the derivation of the names of most of them :—

Number.	Name.	Derivation.
1	Ajmīri	Said to have derived its name from a saint from Ajmīr.
2	Arzan	Called after Shāh Arzan.
3	Urdu	From its having been a market formerly.
4	Bilūch Tola	Originally inhabited by Bilūchis.
5	Bhandari	Unknown.
6	Pān Dariba	Betel-leaf market.
7	Jahāngīrābad	From the Emperor Jahāngīr.
8	Jhanjari Masjid	„ the Jhanjari Masjid.

Number.	Name.	Derivation.
9	Chak Náthpur ...	Founded by one Náth Mal.
10	Chhatta Tar ...	There was formerly a roof over the principal street connecting the houses on each side. The name records this fact.
11	Hammám Darwáza ...	From the Hammám or Turkish bath.
12	Khasápur ...	Unknown.
13	Khawája Dost ...	From Khawája Dost.
14	Diwán Sháh Kabír <i>alias</i> Kartala ...	„ Diwán Sháh Kabír.
15	Dilezak ...	„
16	Dholgar Tolá ...	The shield-makers' quarter.
17	Rásmandal ...	From a theatre (<i>rás</i> , dance, and <i>mandal</i> , circle) in which the miracles of Krishna used to be acted under the name of " <i>Rás Lila</i> ".
18	Rasútabad ...	Called after Kázi Ghulám Rasúl.
19	Rajwí Khán, <i>alias</i> Tikli Tola ...	Founded by Rajwí Khán. Formerly a market for the sale of spangles.
20	Sipáh ...	The soldiers' quarter said to have been the residence of Bahram Khán Ghází.
21	Bázár Sháhganj ...	Royal market.
22	Bázár Bhua ...	Unknown.
23	Saiyid Rájá ...	Called after Saiyid Yusuf 'Alí <i>alias</i> Saiyid Rájá.
24	Sháh Ismail ...	Founded by Sháh Ismail.
25	Shaikh Burhán-ud-dín ...	„ „ Shaikh Burhán-ud-dín.
26	Shaikh Muhammad ...	„ „ Shaikh Muhammad.
27	Shaikh Yahia ...	„ „ Shaikh Yahia.
28	Shalkhan Sufi ...	Inhabited by Sufis.
29	Sáhib Khawájgi Tola ...	From Sáhib Khawájgi.
30	Totipur ...	„ Toti Khán.
31	'Álam Khán ...	„ 'Álam Khán.
32	Umar Kháo ...	„ Sultan Hussain <i>alias</i> Umar Khán.
33	'Álamganj ...	Called after the emperor 'Álam Sháh.
34	Kutbganj ...	Founded by Kutb Khán.
35	Karar bir ...	From Karar bir.
36	Kuthia bir ...	„ Kuthia bir.
37	Kaseri Bázár ...	Market of braziers.
38	Makhdúm Sháh Adhan ...	Founded by Makhdúm Shahúddín, <i>alias</i> Sháh Adhan.
39	Makhdúm Sháh Barí ...	Founded by Sháh Barí.
40	Mir Mast ...	„ „ Sultán Ashraf, <i>alias</i> Sháh Mirmast.
41	Machharhatia ...	Fish market.
42	Misarpúra ...	Misr's quarter.
43	Muhalla Ghází ...	Founded by Ghází Khán.
44	Mufti Muhalla ...	Founded by Kázi Hasan Saiyid Mufti.
45	Mulna Tola ...	The quarter of the Maulavis.
46	Nakkhas ...	Horse market.
47	Nasir Khán ...	From Nasir Khán.
48	Naiganj ...	"New market," founded by Sher Zamán Khán.
49	Wellandganj ...	Named after Mr. Judge Welland.
50	Yahiapur ...	From Shaikh Yahia.
51	Elphinstoneganj ...	From Mr. Judge Elphinstone.
52	Abirgartola ...	Quarter of the abirgars or people who prepare the Holi powder (saffron ambergris).
53	Balúaghat ...	The name means "the Sandy ferry."
54	Isapur ...	From Kázi Isa.
55	Bazár Tola ...	From Tolha Sahu, a banker.

The town, though built in a hollow, is healthy. The streets are broad and clean. Saucer drains have been constructed on both sides of the main bázár road from the Gúmti bridge up to the Tiklitola garden, and almost all the main streets are metalled and provided with masonry drains. The main outlet for the drainage of the town is the Gúmti river. A new meat market, which is being built by the municipality near the Atála Masjid, will prove a very desirable improvement from a sanitary point of view. An establishment of 60 sweepers looks after the conservancy of the town.

Jaunpur is rich in antiquarian remains, which consist principally of mosques and tombs dating from the foundation of the independent Muhammadan kingdom, of which it was the capital. The most important and best known of these monuments are (1) the Fort, (2) the Muhammadan bridge, (3) the Atála Masjid, (4) the Khális Mukhlis or Ohár Ungli Masjid, (5) the Jhanjari Masjid, (6) the Jám'i Masjid, (7) the Lál Darwáza Masjid.

The Fort is said to have been built by Fíroz Sháh in the year A.D. 1360 from the materials of dismantled Hindú temples of Zafarábad. The original building was an artificial earthen mound erected on the northern bank of the Gúmti with an outer facing of masonry, but it is now in ruins, having been destroyed after the mutiny. The gateway, which has an eastern aspect, is still standing, and is occupied by the *kotwáli* or city police-station. Within the fort there is a mosque, which is believed to be the oldest in Jaunpur. In front of the mosque there is a *lál* or stone column about 40 feet high, and on this there is an Arabic inscription which represents the mosque to have been built by Ibráhím Sháh in the year A.D. 1398.

The massive Muhammadan stone bridge was built in the reign of Akbar by the governor, Muhammad Mun'im Khán Khán-Khánán, and is thus described by General Cunningham¹:—

“The Jaunpur bridge is certainly one of the most picturesque structures in India. Its long line of arches and piers, all of the same size, is relieved by the light pillared rooms which crown the ends of the piers on both sides, and form a handsome street of detached shops. The roadway is 26 feet in clear width with a solid stone parapet of 2 feet 3 inches on each side. The whole length of the bridge, according to my measurements, is 654 feet 3 inches. The main bridge to the north consists of ten pointed arches of 18 feet 3 inches span, rest-

¹ Volume XI, Archæological Survey of India Reports, page 122.

ing on piers of 17 feet, with abutments of half the thickness. The smaller bridge to the south has only 5 arches of the same span as the others, and with similar piers and abutments. The island between the two is 125 feet 6 inches broad. The whole length is, therefore, made up as follows:—

				Feet.	Inches.
Northern bridge	...	...	...	352	6
Island	...	...	...	125	6
Southern	...	...	...	176	3
Total				654	3

“On the side of the roadway crossing the island, there is a large stone figure of the fabulous Sinha, or gigantic lion standing over a small elephant which must have been brought from one of the Hindú temples. There is no inscription on it; but from the stiff wooden style of the sculpture, the straight legs, the regular rows of hair in the mane, like those of a lawyer's wig, it cannot be old work, and may very probably have belonged to one of the temples built by the Ráthaur rājás of Kanauj.”

The Atála Masjid was built by Ibráhím Sháh on the site and from the materials of the Atála Devi temple of Rájá Jai Chand Ráthaur.¹ The description given of it by General Cunningham is as follows:—

“The general design of the masjid is similar to that of the great mosques at Dehli and Ajmir, but its style of ornamentation belongs to the later period of the Alai-Darwáza at Dehli. In plan it is a quadrangle, surrounded by cloisters of two storeys on three sides with the masjid itself on the west side. The whole block of building is 252 feet long from north to south by 248 feet broad outside the courtyard, inside being 176 feet by 160 feet. The grand feature of the masjid is the highly decorated propylon or great central arch, with a smaller propylon on each side of it. * * * * The propylon as it now stands is 74½ feet high with a base of 54½ feet, and a top breadth of 45 feet showing a slope in the walls of 6 inches in 9 feet, or 1 foot in 18.

“The masjid proper is divided into five compartments; the central room covered by a dome 30 feet in diameter, one long room of a single storey 62 feet by 32 feet on each side, and two low rooms in each corner. These corner rooms are cut off from the rest of the building, and as they are furnished with a private entrance from the outside, I have no doubt that they were intended for the accommodation of the ladies of the royal family.

¹ *Ibid.*, page 108 et seq.

"The arrangement of the central room is very peculiar, as it is oblong in shape, although covered by a hemispherical dome. The room is 35 feet 1 inch in length by 29 feet 11 inches in breadth. I was puzzled at first by this difference in the measurements, and thought that I had made some mistake in my notes. But on returning to the masjid I discovered that the difference was rectified by projecting huge corbels from the four side piers and four corners, so as to make the space to be covered by the dome an exact square. Whether this was the result of accident or design I could not determine. It is not impossible that the difference may have been caused by the retention of some portion of the foundations of the old temple. The dome was considerably lower than the top of the propylon, but it could be seen indistinctly from the front, through the trellises of the small windows which decorated the screen wall under the great arch. These trellises have been omitted in the restorations; but as they would add greatly to the ornate appearance of the propylon, I wish that they could be restored also.

"In the cloisters behind each smaller propylon there is a hexagonal opening covered by a dome. Here also I found the same curious departure from the true hexagonal figure, as the space to be covered by the dome is 22 feet in the direction from north to south, but only $19\frac{1}{2}$ feet in the other two directions. This difference was corrected by the use of large projecting brackets from the north and south pillars, which reduced the space to be domed to the shape of a regular hexagon of six equal sides.

"In the middle of each of the other four sides of the quadrangle there is a gateway with an octagonal room in the cloisters in front of the northern and southern gates. Opposite each of these gates the cloisters have only one storey, in which the pillars are formed by two Hindú shafts placed one above the other, to gain the necessary height. Outside the back-walls of the cloisters there is a row of rooms facing outwards, with a verandah beyond supported on coupled square pillars. These rooms were let out to shop-keepers and their rent formed one of the surest sources of income for the *mullahs* attached to the mosque. In the double-storeyed portion of the cloisters, the aisles are extended outwards over the shops and their verandahs, thus forming five lines of open aisles, supported on pillars. In the lower storey all the pillars are square, but in the upper storey the four central rows of shafts are round, the two outer lines alone being square.

"The gateways were similar in design to the central part of the masjid, each presenting a lofty propylon outside with a dome completely hidden behind it. All the domes were pannelled on the outside by perpendicular

ribs, which gave a rich play of light and shade to the hemispherical masses. These ribs have unfortunately been omitted in the restorations."

The Khális Mukhlis or Dariba Masjid, also called *Chár Ungli*, was built by Malik Khális and Malik Mukhlis, two nobles of the court of Ibráhím Sháh, on the site of the Hindú temple of Bijai Chand. It consists of a domed hull and two wings, the dome being masked by a low façade. It derives its second name of Chár Ungli from a stone in the south pier 3 inches long, which is supposed to possess a miraculous virtue of measuring exactly four fingers by any hand that may be applied to it.

According to General Cunningham the Jhanjari Masjid mosque was built by order of Ibráhím Sháh on the site of a famous Hindú temple of Jai Chand close to Mukat-ghát, on the Gúmti river. Nothing is left but the great propylon, a very handsome screen, the arch of which is covered with Arabic inscriptions. It has been repaired at the cost of the State.

The Jám'i Masjid or Masjid Jám'i-us-Shark was built by Hasan Sháh Sharki in the fifteenth century. The plan is the same as that of the Atála Masjid, and it is thus described by General Cunningham¹ :—

"The Masjid proper is 250 feet long by 58 feet broad. It is divided into five distinct compartments, the great domed room, 40 feet square, being in the middle, with a pillared room at each end 50 feet long by 40 feet broad. The names for these different compartments are derived from the style of their roofs. The central room is called *gumbaz*, or the 'dome'; the pillared rooms are called *chhat*, or the 'flat roofs,' and the end rooms are called *chhapra*, or the 'vaults.' In front of the central room rises the great propylon to a height of 85 feet 3 inches with a base of 80 feet. The height of the arch alone is 73 feet 6 inches. It must be remembered also that this lofty entrance to the masjid stands on an elevated platform which has a staircase of 27 steps leading up to it from the street of the city. Altogether it rises to a height of more than 100 feet and towers over the city, forming a more conspicuous object than the fort itself. Perhaps the best points of view are from different parts of the railway embankment, where it crosses the valley of the Gúmti.

"The flat-roofed compartments on each side of the central domed room have two storeys. The upper rooms are provided with trellises which look into the domed room in the centre and vaulted rooms at the ends, and must therefore have been intended for the use of the ladies of the king's family. Access to

¹ Vol. XI, Archaeological Survey of India Reports, page 114, *et seq.*

these rooms is obtained by staircases in the massive piers of the great arch. The staircases are continued upwards to the roofs of the flat rooms, from which there is a continuous passage in the thickness of the wall all round the centre room, with openings just below the spring of the dome. According to Kittoe, this dome is a "wonderful piece of workmanship, the exterior shell being many feet apart from that of the interior, and is formed of different segments of a circle." There must be some arrangement of this kind, as by my measurements the top of the dome outside is 67 feet 3 inches, while in the inside it is only 55 feet 3 inches, showing a difference of 12 feet. As this is much too great for the top thickness of a single dome, I conclude that there are two thin domes, each of about 3 feet in thickness at top, thus leaving an empty space between them of 6 feet in height. Both domes appear to me to be true hemispheres, but struck from different centres.

"The courtyard of the mosque is a square of 219 feet by 217 feet. In the middle of each side there is a large gateway, that on the east being 48 feet by 46 feet, and those on the north and south sides 43 feet by 41 feet. The eastern gateway is a complete ruin, having been purposely destroyed by Sikandar Lodi. The other two gates are much injured, but the domes and main walls are still standing. Fergusson has given a very good view of the south gateway, in which will be seen the two pilasters of the projecting portions of the cloisters on each side of the gateway which are omitted in his plan. The whole ground covered by the quadrangle and gateways covers a space 320 feet in length from east to west by 307 feet from north to south. The cloisters to the north and south have eleven openings on each side of the gateway, with two aisles in the two upper storeys, and a row of rooms, or shops, facing outwards in the lowest storey. On each side of the gateways the cloisters are extended outwards by two more rows of pillars, both in width and depth, as shown in my plan. To the north of the northern gateway, at a distance of 11 feet, lies the *khānqāh*, or burial-ground, of the Shāhī kings, 120 feet in length by 60 feet in breadth. Here are the tombs of Ibrāhīm Shāh and his son and grandson Mahmūd Shāh and Hasan Shāh. His other grandson, Muhammad Shāh, lies at Dalmau."

Since General Cunningham's visit about half of the courtyard has been paved with stone, the northern and southern gateways have been rebuilt, and the whole building is being gradually restored from the proceeds of an endowment created by the late Hājī Imām Baksh as a perpetual charge on his estate.

The Lál Darwáza masjid is thus described by General Cunningham-
Lál Darwáza Masjid. ham¹:—

“The mosque of Bibí Rájí, or as it is more commonly called the Lál Darwáza Masjid, stands near the village of Begamganj, at some distance outside the city, to the north-west. Bibí Rájí, the founder of the mosque, was the queen of Mahmúd Sháh, who reigned from A. H. 844 to 863, or A. D. 1444 to 1459. She outlived her husband for many years and died at Etáwa in A. H. 822, or A. D. 1477. According to Khair-ud-dín, ‘she was an intelligent and clever woman, and during the reign of her husband she possessed regal authority and an accurate knowledge of the affairs of state. She built a beautiful mansion for her own residence outside the fortification of the city, to the north of and parallel with the palace of the Badi Manzil. She also erected in that neighbourhood a magnificent Jám’i mosque, a college, and a monastery, and gave these buildings the name of Namázgáh. She also built a high gate of red stone (Lál Darwáza) near the enclosure of her own house, and appropriated sums of money for the support of the learned and students of the sciences.’ With the exception of the mosque, the whole of these buildings were ordered to be thrown down by Sikandar Lodí, and now nothing remains of them but the name of Lál Darwáza.

“The mosque of Bibí Rájí is the smallest of all the Jaunpur masjids, the outside dimensions of the quadrangle being only 212 feet, by 188 feet, or less than one-half of the area covered by the Jám’i Masjid. The general design and style of the building are similar to those of the other masjids, but the walls are much thinner, and the whole building is on a lighter and less massive scale.

“The masjid proper is 177 feet in length by 139 feet in breadth outside, with the usual propylon or pyramidal entrance 45 feet broad and 57 feet high in front of the central dome. The dome itself is only 22 feet 8 inches in diameter, but in front of it there is an entrance hall, which is wanting in the other masjids. The rooms on each side are four aisles in depth, and are formed entirely of pillars covered by architraves without a single arch. On each side of the propylon there are five openings into the courtyard, and two into the north and south cloisters of the quadrangle. The whole of the cloisters are only one storey in height, with the exception of two portions to the right and left of the centre room, which consist of two low storeys and are separated from the rest by trellises. These rooms are doubtless intended for the ladies of the court.

“On the other three sides of the quadrangle the cloisters are two aisles in depth, with a row of shops outside the walls. In the middle of each face there

¹ Vol. XI., Archaeological Survey of India Reports, page 116, *et seq.*

is a gateway of the same style as the propylon. The eastern gate is 28 feet broad, and the other two gates 26 feet."

There are many other interesting monuments in Jaunpur and its neighbourhood, a list of the most important of which is given here.

Other monuments.

1. *Zafarabad mosque*.—Believed to have been a Buddhist temple converted into a mosque mentioned in the account of Zafarabad.
2. *The tomb of Makhdum Sháh (Chiragh-i-Hind) at Zafarabad.*
3. *Jafir' 'Alí's mausoleum*.—A platform with dome supported by 12 pillars near the Club.
4. *Husain Beg's memorial tomb*.—Near the Panja Sharff.
5. *Mausoleum of Kalish Khán, názim of Jaunpur, at Katghara.*
6. *Mausoleum of Nawáb Ghází Khán, názim of Jaunpur, at Katghara.*
7. *Mausoleum of Mirza Husain Beg at Katghara.*
8. *'Idgah mosque*.—West of the Gúmti bridge on the Allahabad road, built by Hasan Sháh.
9. *Mausoleum of Sher Zamán Khán*.—Close to the Gúmti bridge, on the west.
10. *Mausoleum of Sháh Shaikh Salim*.—Within the Jail compound.
11. *Mosque at Midánpura*.—East of the bridge on south bank of the river: said to have been built in the reign of 'Alamgir.
12. *Mosque* adjoining the bridge near the *hammán* shops, said to have been built by Mún'im Khán.
13. *Mosque of Mirza Shaikh, názim of Jaunpur*.—Near the Sher Chabutra.
14. *Mosque of Jamál Khán*, who was názim of Jaunpur in the time of Sikandar Sháh. It is in the Sipáhi muhalla.
15. *Mosque built by Nawáb Mohsin Khán*, in the reign of Akbar in muhalla Hammám Darwáza.
16. *Mausoleum of Khwaja Mir*.—In Mufti Muhalla.
17. *Mosque of Diwán Sháh Kabir*.—Built in the reign of Humáyún in muhalla Partala.
18. *Mausoleum in Shakkar Mandavi*.—On the Fyzabad road.
19. *Mausoleum of the Saint Fíroz Sháh*.—In Sipáh muhalla.
20. *Mausoleum near the Kháshauz Tank.*
21. *Kháshauz Tank near muhalla Puráni Bédár*.—This tank is said to have been constructed by Rájá Bijai Sen, and the materials of it were used in the construction of the Jám'i Masjid.
22. *Tank of Nandi Bhaui*.—Said to have been constructed by Rájá Bijai Sen.

23. *Tank called Rani Sagar*.—Said to have been built by Rájá Chitr Sen.

24. *Kasari Bázár Masjid*.—Built near the bridge by Mun'im Khán.

The cloistered form in which the mosques of Jaunpur are built has given rise to a belief that they are the remains of Buddhist or Jain monasteries which have been converted into mosques. The erroneous character of this theory is pointed out by Fergusson in the following words:—

“Instead of being fused together, as they afterwards became, the arcuate style of the Moslems stands here, though in juxtaposition in such marked contrast to the trabeate style of the Hindús that some authors have been led to suppose that the pillared parts belonged to the ancient Jain or Buddhist monuments, which had been appropriated by the Muhammadans and converted to their purposes. The truth of the matter appears to be that the greater part of the Muhammadans in the province at the time the mosques were built were Hindús converted to that religion, and who still clung to their native forms, when these did not clash with their new faith; and the masons were almost certainly those whose traditions and whose taste inclined them much more to the old trabeate forms than to the newly-introduced arched style.”

The first systematic attempt to preserve the ancient buildings from decay was made by the late Hájí Imám Baksh, who, on his death in April, 1861, bequeathed one-fourth of the income of his estate as an endowment for religious purposes, the principal of which is the restoration and repair of the mosques at Jaunpur. The government has recently sanctioned an annual grant-in-aid, and the zeal of the Muhammadan community has been stimulated and encouraged by the interest taken by government in the work undertaken by them.

Jaunpur was at one time a centre for the culture of Arabic literature, and the impetus given to learning and science by Bihí Literature. Rájí, the queen of Mahmúd Shah, has been alluded to in the quotation made from General Cunningham's account of the Lal Darwáza Masjid. Not a trace remains of the college and monastery said to have been founded by her, but the name of Kázi Shaháb-ud-dín Malik ul-ulama, the renowned author of the *Sharah Hindi* and the *Irshád-ul-Neshou*, has been handed down to posterity, and his tomb is shown close to the Atala Masjid. The tomb of another celebrated Arabic scholar and physician named Mullah Mahmúd, who lived 200 years later, and frequented the court of Sháh-jahán, is shown in the Sipáh Muhalla. Arabic is still taught in the Jám'i Masjid and other mosques, but more attention is now paid to the study of English, which is well taught in the Mission and district schools.

There are two literary clubs, the members of which are principally government officials, Eurasian and Native, and the principal aim of which is the purchase and distribution of English and Urdu periodicals. A new library and reading room is being built on the Gúm-ti bridge by private subscription.

There are at present two printing presses managed by private persons, which print ordinary books and papers required for use in the district offices. A weekly newspaper entitled the *Lamah-i-Nur* is published, but it is not of much value.

The following list, kindly supplied by the Director of Public Instruction, North-Western Provinces and Oudh, of all the principal schools in the town of Jaunpur, with the official classification, and the number of pupils on the rolls in 1882, will enable the reader to see at a glance the extent to which the educational wants of the people are met:—

Names of colleges or schools (boys' or girls').	Government, aided, or private.	Classification, i.e., high Anglo vernacular, middle, or primary (or several combined).	Number of pupils on rolls.	Remarks.
Jaunpur Inferior Zila School (boys').	Government,	Middle Anglo-vernacular and primary.	260	Although an inferior zila school, it has by special arrangement an entrance class attached to it, with seven pupils, which is not included in the figure given in the previous column.
Church Mission High School (boys').	Aided ...	High, Anglo-vernacular, middle, and primary.	162	
Free School Bhandari (boys').	Municipal ...	Primary ...	51	
Ditto Puráni Bázár (boys').	Ditto ...	Ditto ...	40	
Ditto Shakkar Mandavi (boys').	Ditto ...	Ditto ...	31	
Ditto Tiktitola (boys').	Ditto ...	Ditto ...	25	
Ditto Sipáh (boys').	Ditto ...	Ditto ...	24	
Ditto Wellandganj (boys').	Ditto ...	Ditto ...	54	
Ditto of M. Haidar Husain (boys').	Private ...	Ditto ...	146	
Girls' School, Machhrahta,	Government,	Ditto	20	In this school Persian and Arabic are taught, and it has also an English class in which elementary instruction is given.

At Jaunpur is located a first-class *sadr* dispensary, on which the total expenditure in 1882 amounted to Rs. 4,306-12-6. Of this Rs. 1,647-3-6, or 38·12 per cent., was defrayed by Government, the rest being paid from municipal funds, interest on investments, and subscriptions. The total number of patients, both in-door and out-door, in the same year, was 12,836, including 2 Europeans, 96 Eurasians, 7,917 Hindús, 4,716 Musalmáns, and 75 others. The average daily attendance was 117·10 : and the ratio per cent. of men, 60·81 ; of women, 18·63 ; and of children, 20·56.

The town of Jaunpur is celebrated for its manufacture of perfumes, a description of which and of the other manufactures of the district has been given in Part III. (*supra* p. 74).

The grain trade of Jaunpur is not of much importance, as most of the grain in transit passes through the town by river or rail without breaking bulk. The principal grain markets are 1st, the Bashirganj, 2nd, the Golaghát ; and 3rd, the Puráni bázár.

The following register of imports compiled for two years from the returns of the municipality's outposts may give some idea of the local trade :—

Article.	Net imports.				Consumption per head.			
	1881-82.		1882-83.		1881-82.		1882-83.	
	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.
	Mds.	Rs.	Mds.	Rs.	M. s. c.	Rs. a. p.	M. s. c.	Rs. a. p.
Grain ...	251,865	398,828	372,674	5 6,049	5 35 1	9 3 0	8 27 13	14 5 0
Sugar-refined ...	4,264	40,101	7,488	34,422	0 4 0	0 15 0	0 6 13	0 18 1
Do., unrefined ...	13,588	23,867	33,130	68,500	0 12 11	0 8 8	0 30 14	1 9 6
Ghi ...	1,228	27,779	2,174	46,887	0 1 2	0 10 4	0 2 0	1 1 6
Other articles of food,	16,410	20,026	14,049	26,034	0 15 3	0 10 9	0 15 2	0 9 9
Animals for slaughter ...	...	24,506	...	33,002	...	0 9 2	...	0 12 2
Oil and oil-seeds ...	36,211	78,469	63,367	126,147	0 33 12	1 13 4	1 19 3	2 15 1
Fuel, &c. ...	38,452	13,762	53,086	18,308	0 35 14	0 5 1	1 9 7	0 6 10
Building materials, ...	...	27,221	...	44,306	...	0 10 2	...	1 0 6
Drugs and spices ...	...	28,769	...	42,020	...	0 10 9	...	0 15 7
Tobacco ...	7,013	51,264	6,947	41,579	0 6 9	1 8 2	0 6 8	0 15 6
European cloth ...	...	6,081	...	178,212	...	0 2 3	...	4 2 6
Native do. ...	...	9,118	...	14,237	...	0 3 5	...	0 5 4
Metals ...	1,611	34,389	3,528	58,661	0 1 8	0 12 9	0 3 4	1 5 11

The corporation or municipal committee consists at present of 18 members, of whom six sit *ex officio* and the remainder by election of the rate-payers. Its income is chiefly derived from an octroi

Municipality.

tax which in 1882-83 fell at the rate of 8 ánas 3 pies per head of population. The various heads of income and expenditure for two years may be thus shown :—

Receipts.	1881-82	1882-83.	Expenditure.	1881-82.	1882-83.
	Rs.	Rs.		Rs.	Rs.
Opening balance ...	2,512	2,759	Collection ...	2,547	2,632
Class I.—Food and drink ...	8,119	12,132	Head-office ...	628	958
„ II.—Animals for slaughter.	347	477	Supervision ...	134	182
„ III.—Fuel, &c. ...	1,663	2,334	Original works ...	5,494	4,959
„ IV.—Building materials,	324	514	Repairs and maintenance of roads.	1,542	814
„ V.—Drugs and spices ...	577	842	Police ...	7,172	7,254
„ VI.—Tobacco ...	1,796	1,928	Education ...	709	802
„ VII.—Textile fabrics ...	2,324	3,399	Registration of births and deaths.	144	145
„ VII.—Metals ...	428	751	Lighting ...	560	570
Total ...	18,110	26, 36	Watering roads ...	78	192
Rents ...	6,476	5,904	Drainage works ...	183	47
Fines ...	108	199	Water-supply ...	...	...
Pounds ...	189	176	Charitable grants ...	720	720
Miscellaneous ...	4,906	1,365	Conservancy ...	4,580	4 226
Total ...	29,789	34,280	Miscellaneous ...	1,239	1,446
				26,030	24,917

The civil station is situated on the south of the Gúmti, and the only public buildings are the jail, the rest-house, the church, the courts of the magistrate and judge, and the police lines. The latter are the old cantonment lines, which were used by the native troops quartered at Jaunpur previous to the mutiny. The barracks lay further south, but scarcely a trace of them remains, the land on which they stood having been all brought under cultivation. The cemetery is close to the police lines. There was an older cantonment north of the Gúmti about three miles out on the Sháhganj road, where there is an old graveyard in good repair containing tombs dating as far back as the 18th century. Many of the victims of the Gúrkha campaigns were buried there.

As has been already mentioned, there is no historical record of the foundation of the town, and no safe inference can be drawn from its name. At the date of the conquest of the place by Fíroz Sháh in 1360 A. D. there was a large temple of Atála Devi known as the temple of Kararbir, and said to have been built by the Ráthaur chief Jai Chaud. This temple was partially destroyed by Fíroz, and subsequently demolished by Ibráhím Sháh, who built the Atála Masjid on its site. There was also probably a Hindú fort on the spot where the ruined fort of Fíroz now stands, and the name of Kararkot still lingers in the recollection of the people. There is, however, nothing to corroborate tradition on these points, as the zeal of the Muhammadan conquerors destroyed every vestige of Hindú life

and rule. The history of the independent kingdom of Jaunpur has been given in the history of the district. For nearly half a century after the defeat and deposition of Husain the governors of Jaunpur intrigued for independence, and for a time the seat of government is believed to have been transferred to Jalálpur on the Bonares road, where a magnificent stone bridge was built over the Sai, the first of the three still extant Muhammadan bridges of the district. In 1525 the independence of the Jaunpur governors was finally extinguished by Humáyún, but Jaunpur continued to flourish under the shadow of the Mughal Empire, and particularly under its active governor Mun'im Khán, who, under the patronage of Akbar, constructed the Gúmti bridge. The decadence of Jaunpur may be said to date from the year 1575, when the viceregal court for the eastern provinces was transferred to Allahabad, and Jaunpur was placed under the administration of a názim. By 1722, when it was placed by the nawáb wazír of Oudh under the Government of Balwant Sinh, the town had become impoverished owing to centuries of misgovernment, but it has gradually recovered, though its improvement received a temporary check through the disastrous flood of 1871.

Karákat.—Easternmost tahsíl of the district, consisting of the tappas of

Boundaries. Ohandwak, Daryápar, Pisára, and Guzára. It is bounded on the north by the district of Azamgarh;

on the east by those of Azamgarh and Gházípur; on the south by the Benares district; and on the west by the head-quarters tahsíl of the Jaunpur district. Its maximum length north and south is about 16 miles, and its greatest breadth east and west about $17\frac{1}{2}$ miles.

The total area according to the latest official statement (1881) was 171·0

Present area, revenue, and rent. square miles, of which 120·6 were cultivated, 34·7 cultivable, and 15·7 barren; and the area paying Government revenue or quit-rent was 166·6 square miles (116·2 cultivated, 34·7 cultivable, 15·7 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates) was Rs. 116,958; or, with local rates and cesses, Rs. 142,553. The amount of rent, including local cesses, paid by cultivators was Rs. 314,442.

According to the census of 1881, the tahsíl contained 324 inhabited

Population. villages: of which 127 had less than 200 inhabitants; 96 between 200 and 500; 71 between 500 and 1,000; 28

between 1,000 and 2,000; one between 2,000 and 3,000; and one between 3,000 and 5,000. There were no towns containing more than 5,000 inhabitants.

The total population was 136,748 (67,942 females), giving a density of 800 to the square mile. The population in 1872 was 114,167 (52,657 females), which is less than that in 1881 by 22,581 (15,285 females). Classified according to religion, there were, in 1881, 128,905 Hindús (63,976 females) ; 7,840 Musalmáns (3,966 females), and three Christians (all males). Hindús were distributed among Brahmans 11,197 (5,466 females), Rájputs 23,218 (10,859 females), Baniás 1,109 (561 females), and "other castes" 101,224 (51,056 females). The principal Rájput tribes are the Raghubansí, Chaupat-khamb, Gaharwár, Gautam, and Naikumbh. Amongst the "other castes" Káyaths numbered 1,354, Ahírs 21,095, Kahárs 4,632, Malláhs 2,995, Sunárs, 1,756, Náís 1,394, Telís 1,897, Chamárs 25,416, Bhárs 3,877, Kumhárs 2,679, Koerís 4,666, Lobárs 3,729, Gadariás 2,087, and Kalwárs 1,155. Of the total population 21 persons were returned as insane, 54 as deaf and dumb, 291 as blind and 55 as lepers. The educational statistics for the same period show that there were 3,968 males who could read and write, of whom 55 were Muhammadans. The occupation statements show 156 male adults engaged in the learned professions, 56 in domestic service, 1,042 in commerce, 3,634 in tilling the ground and tending cattle, 8,862 in petty trades and mechanical arts, and 1,158 as labourers. Of the total population 2,557 are entered as land-owners, 27,068 as agriculturists, and 12,610 as engaged in occupations other than agriculture. The majority of agriculturists belong to the following classes :—Ahírs, Chamárs, Koerís, and Rájputs of the Raghubansí, Chaupat-khamb, and Dhanwast clans.

The Gúmti is the only river that passes through the tahsíl. There are three small streamlets near the villages of Tain, Ohandwak, and Muftiganj, but water flows in them only during the rains. The country is undulating near the Gúmti. In the south-eastern part of the tahsíl there are large *úsar* plains. Glass (*káneh*) is produced from the *reh* found on these plains. There are no lakes in the tahsíl. Water is generally found at a depth of from 28 to 40 feet, and there are numerous wells and tanks.

The Grand Trunk Road running from Azamgarh to Benares passes through the tahsíl from north to south. A continuation of the road between Lucknow and Jaunpur runs to Karákat, and thence to join the Grand Trunk Road. An unmetalled road connects the metalled road between Azamgarh and Jaunpur with the continuation of the Lucknow road. An unmetalled road runs from Azamgarh to Karákat and thence to Benares, and another unmetalled road branches off from

the Grand Trunk Road towards Gházipur. A road runs from Thanagáddi to the Jalápur station on the Oudh and Rohilkhand Railway.

Karákat.—Chief town of tahsíl just described; is situated in parganah Pisára, on the left or north bank of the Gúmti; distant 16 miles south-east from Jaunpur, with which it is connected by an unmetalled road. Latitude $25^{\circ}38'5''$; longitude $82^{\circ}57'41''$. Population 3,251 (1,674 females). It has a tahsili school, an imperial post-office, and a first-class police-station. A market is held on Wednesdays and Saturdays. The name is supposed to be derived from Karár Kot, the word Karár being apparently the same which enters into the name of Karárbír, the deity still worshipped under the fort at Jannpur.

It is a long, narrow town, with a fairly wide main road running from east to west parallel with the river. Almost all the houses are mud-built, and the public buildings do not merit any special notice. Ravines run down to the Gúmti from the town, which consists of the three villages (*manza*) of Narhan, Karákat, and Sihauli. Hindús are more numerous than Musalmáns, and there are a number of Khatíks. The town is not a very healthy one.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1882-83 the house-tax thereby imposed, together with a balance of Rs. 328-12-2 from the preceding year, gave a total income of Rs. 934-4-2. The expenditure, which was chiefly on police (Rs. 299-6-6), public works (Rs. 388-10-6), and conservancy (Rs. 144), amounted to Rs. 832-1-0. The returns showed 599 houses, of which 199 were assessed with the tax: the incidence being Rs. 3-0-8 per house assessed, and Rs. 0-3-0 per head of population.

Karaur.—Village in parganah Múngrá Bádsháhpur, tahsíl Machhlisbahr; is situated in the south-east corner of the parganah, 28 miles south-west from Jaunpur, and 12 miles south-south-west from Machhlisbahr. Latitude $25^{\circ}34'23''$; longitude $82^{\circ}20'-20''$. Population 661 (315 females). The village, the area of which consists of a saline tract, was formerly a source of considerable revenue to Government: in 1788 as much as Rs. 18,000 a year was offered for the right of making salt here. This source of income was abandoned in 1843, in favour of the duty on imported salt. From the *Report on the Administration of the North-Western Provinces* for the year 1870-71 it appears that the experiment of manufacturing salt on the part of Government was tried here: 7,500 maunds were made at the cost of 14 ánas a maund and two ánas as the zamíndári cess; but the salt could not be sold at that price *plus* the Government duty of Rs. 3 per maund. Accordingly, only 131 maunds were sold and the rest destroyed;

the total loss to Government being Rs 25,000. The failure was attributed to a theory that the people had acquired a taste for purer salt, but it may have been due to the imperfection of the process adopted, by which the sulphate of soda and other salts were not eliminated.

Kariyât Dost.—Parganah in the Jaunpur tahsil. It is bounded on the north by parganahs Khapraha and Râri, on the east by parganah Haveli, on the south by parganah Ghiswa. The total area according to the latest official statement was 30 square miles. The parganah consists of talukas Daunrua and Bansafa, the former of which belongs to the mahârâja of Benares and the latter to the râjâ of Jaunpur. There are also a few separate villages belonging to other proprietors. Taluka Daunrua formed a portion of the Benares district until the year 1832. The revenue stands at Rs. 21,541; and, with the exception of a remission of Rs. 18 on account of land taken up for roads, has not changed since Mr. Chester's revision.

Kariyât Mendha.—Parganah in the Khutâhan tahsil. It is bounded on the north and east by the river Gûmti, which separates it from parganah Ungli on the west by parganah Chandah, and on the south by parganah Râri. The total area according to the latest official statement (1881) was 20 square miles. The Government revenue amounts to Rs. 9,966; and has not changed since Mr. Chester's revision.

Khapraha.—Parganah in the Jaunpur tahsil; bounded on the north by pargana Râri, on the west by parganah Ghiswa, and on the south and east by parganah Kariyât Dost. The total area according to the latest official statement (1881) was 10 square miles. It is the smallest parganah in the district with the exception of Zafarâbad, and consists of 28 mauzas, of which the mahârâja of Benares is sole proprietor. The Government revenue stands at Rs. 8,650, and has not changed since Mr. Chester's revision.

Khapraha.—Capital of the parganah of the same name in tahsil Jaunpur; is situated on the right or south bank of the Sai nadi, in the extreme north of the parganah; distant 12 miles west from the capital of the district and tahsil, with which it is connected by a metalled road. Latitude $25^{\circ}-47'-15''$; longitude $82^{\circ}-32'-25''$. Population 875 (409 females). There is a *halkabandi* school and a *chhdoni* of the mahârâja of Benares. The market days are Sundays and Thursdays.

Khutâhan.—Northernmost tahsil of the district, comprising the parganahs of Ungli, Râri, Badlâpur, Kariyât Mendha, and Chandah. It is bounded on the west and north by the province of Oudh; on the east by the district of Azamgarh; and on the south by

Boundaries.

the sadr tahsíl of this district. A small portion of this tahsíl, known as taluka Koeripur, is isolated from the remainder and lies embedded in Oudh. The greatest length of the tahsíl north and south is about 22 miles, and the maximum breadth about 20 miles.

The total area according to the latest official statement (1881) was 367·0 square miles, of which 215·9 were cultivated, 6·44 present area, revenue, square miles, of which 215·9 were cultivated, 6·44 and rent, cultivable, and 86·7 barren; and the area paying Government revenue or quit-rent was 3,598 square miles (209·9 cultivated, 64·1 cultivable, 85·8 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates), was Rs. 225,829; or, with local rates and cesses, Rs. 276,516. The amount of rent, including local cesses, paid by cultivators was Rs. 517,053.

According to the census of 1881, the tahsíl contained 697 inhabited villages: of which 268 had less than 200 inhabitants; 269 between 200 and 500; 117 between 500 and 1,000; 29 between 1,000 and 2,000; 12 had between 2,000 and 3,000; and 2 between 3,000 and 5,000. The only town containing more than 5,000 inhabitants was Sháhganj, which had a population of 6,317 (3,009 females). The total population of the tahsíl was 268,801 (132,664 females), giving a density of 733 to the square mile. This shows an increase of 31,365 (19,685 females) over the population in 1872, which was 237,536. Classified according to religion, there were, in 1881, 231,750 Hindús (113,586 females); 37,148 Musalmáns (19,078 females); and three "others" (all males).

Hindús were distributed among Brahmans 27,584 (13,063 females), Rájputs 19,838 (8,884 females), Baniás 9,108 (4,581 females), and "other castes" 175,220 (87,058 females). The principal Rájput tribes are the Bais, Rájkumar, Kachhwáha, Drigbans, and Sombansí. Among the other castes Kayáths numbered 3,142, Ahírs 35,583, Kahárs 5,390, Malláhs 1,797, Sunárs 8,400, Náís 3,615, Telís 4,160, Chamárs 5,251, Bhárs 7,480, Kumbhárs 6,517, Koerís 381, Lohárs 4,798, Gadariás 591, and Kalwárs 2,163. Of the total population 17 persons were returned as insane, 371 as blind, 77 as deaf and dumb, and 70 as lepers. The educational statistics for the same period show that there were 6,580 males who could read and write, of whom 1,172 were Muhammadans. The occupation statements show 228 male adults engaged in the learned professions, 91 in domestic service, 2,012 in commerce, 7,304 in tilling the ground and tending cattle, 10,221 in petty trades and mechanical arts, and 8,726 as labourers. Of the total population 1,894 are entered as land-owners, 49,927 as agriculturists, and 32,941 as engaged in occupations other than agriculture.

The majority of agriculturists belong to the following classes:—Musalmáns, Ahírs, Chamárs, Brahmáns, Koerís, and Rajputs of the Bais, Rájkumár, and Kachhwáha clans.

The Gúmí flows in a southerly direction across the tahsíl, and is the only river of any size within it. The Pilli, Bason, and

Physical features.

the Mángar are minor streams, and the Khubia nála in Koerípur and the Bassa nála in Songar are mere drainage channels. There are large tracts of *úsar* land scattered over the tahsíl, the area of barren land of this kind amounting to 55,388 acres. There are numerous tanks and ponds within the tahsíl which are used for irrigation. The chief tanks are the masonry-built *Suraj kund* in Sarái Khwája, the royal (*bádsháhi*) tank in Manicha, the viceregal (*wasíri*) tank in Guraini, and a masonry tank at Sháhganj. There are 6,628 wells in the tahsíl, 2,991 being masonry and the rest earthen wells.

The Oudh and Rohilkhand Railway runs due north through the tahsíl, within which there are stations at Sarái Khwája, Sarái Kheta, Sháhganj, and Bilwai. There is one metalled

Communications.

road running from Sarái Khwája to the north. The road from Jaunpur is not metalled within the limits of the Khutáhan tahsíl. Second class roads run from Khutáhan to Malhui, and from Jaunpur to Badlápúr, Singraman, and Koerípur. Third class road runs from Surapur to Tasauli, Khutáhan to Surapur, Tighra to Arán and Badlápúr to Gansárah. There are besides these two fourth class roads.

Khutáhan.—Capital of the tahsíl of the same name; situated in parganah Ungli, on the left or north bank of the Gúmí, distant 18 miles north-north-west from the head-quarters of the district. Latitude $25^{\circ}58'7''$; longitude $82^{\circ}36'58''$. Population 930 (470 females). It has a first-class police-station and an imperial post-office. A bi-weekly market is held on Wednesdays and Saturdays. The tahsíl head-quarters were originally at Ashrafgarh, then at Malhni, and until the mutiny at Tighra. The tahsíl at the latter place was destroyed by rebel forces on the 2nd January, 1858. The headquarters of the tahsíl were then transferred to Khutáhan.

Koerípur.—Large agricultural village in parganah Chándah, in the tahsíl of Khutáhan, is situated south of the metalled road to Lucknow, in that tract of the district which is isolated from the remainder and surrounded by the province of Oudh; distant 14 miles north-west from Jaunpur, and 12 miles west-north-west from the head-quarters of the tahsíl. Latitude $26^{\circ}2'20''$; longitude $82^{\circ}23'40''$. Population 2,784 (1,359 females). It has a district post-office. It was formerly inhabited solely by Koerís, from whom the village

takes its name. There is a large bázár. The market days are Sundays and Wednesdays.

Machhlíshahr.—Westernmost tahsíl of the district, consisting of parganahs Ghiswá, Múngra Bádsháhpur, and Garwárah. It is triangular in shape, and is bounded by the Jaunpur and Mariáhu tahsíls on the east, by the districts of Mirzapur and Allahabad on the south, by tahsíl Khutáhan on the north, and by Oudh on the west. Its greatest length north and south is about $72\frac{1}{2}$ miles, and its maximum breadth about 19 miles.

The total area according to the latest official statement (1881) was 353 0 square miles, of which 203·4 were cultivated, 55·2 cultivable, and 94·4 barren; and the area paying Government revenue or quit-rent was 344·9 square miles (195·3 cultivated, 55·2 cultivable, 94·4 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates), was Rs. 282,394; or, with local rates and cesses, Rs. 327,068. The amount of rent, including local cesses, paid by cultivators was Rs. 454,877.

According to the census of 1881, the tahsíl contained 606 inhabited villages: of which 235 had less than 200 inhabitants; 229 between 200 and 500; 118 between 500 and 1,000; 32 between 1,000 and 2,000; two between 2,000 and 3,000; and none between 3,000 and 5,000. The towns containing more than 5,000 inhabitants were Machhlíshahr and Múngra Bádsháhpur; the population of the former amounting to 9,200 (4,849 females) and of the latter to 6,423 (2,953 females). The total population of the tahsíl was 238,759 (117,962 females), giving a density of 676 to the square mile. The population in 1882 was 192,113 (88,818 females), which is less than that in 1881 by 46,646 (29,144 females). Classified according to religion, there were, in 1881, 219,953 Hindús (108,231 females); 18,800 Musalmáns (9,728 females); six Christians (3 females). Hindús were divided among Brahmans 66,596 (18,205 females); Rajputs 19,146 (8,542 females); Banís 6,362 (3,036 females); and "other castes," 157,899 (78,448 females). The principal Rájput tribes are the Drigbans, Bachunía, Bais, Bachh, Bachhgotí, and Sombansí. Among the other castes Káyaths numbered 2,828, Ahírs 36,169, Káhars 4,147, Malláhs 568, Sunárs 8,014, Náís 3,355, Telís 2,998, Ohamárs 29,156, Bhárs 10, Kumhárs 3,929, Koerís 8,891, Lohárs 5,681, Gadariás 5,881, and Kalwárs 3,979. Of the total population, 51 persons were returned as insane, 53 as deaf and dumb, 491 as blind, and 35 as lepers. The educational statistics for the same period show that there were 5,466 males who

could read and write, of whom 666 were Muhammadans. The occupation statements show 120 male adults engaged in the learned professions, 424 in domestic service, 1,717 in commerce, 12,426 in tilling the land and tending cattle, 7,150 in petty trades and the mechanical arts, and 3,187 as labourers. Of the total population 1,552 are entered as landholders, 68,206 as agriculturists, and 7,150 as engaged in occupations other than agriculture. The majority of agriculturists belong to the following classes : Brahmans, Ahírs, Chamárs, Koeris, Musalmáns, and Rájputs of the Drigbans, Bachh, and Bachaunia clans.

The Sai and the Bhadohi pass through the tahsil in a south and south-east
 Physical features, &c. early direction, while the Barna forms its southern boundary. Besides this there are a few natural drainage channels. In parganahs Múnga and Ghiswá the country lies very low and the land is generally sown with rice. In Múnga and Garwára there is a very large amount of barren *úsar* land. There are a very large number of tanks and wells throughout the tahsil.

The ruined mounds of three Bhar forts are to be found within the tahsil. One of these forts was called the Dih in parganah Garwára. There is now no trace of its existence except an idol, called Bhairon, which is worshipped once a week. The other forts existed in mauza Pandri and mauza Katahit.

The metalled road between Allahabad and Jaunpur passes through the
 Communications. tahsil. There are besides a number of unmetalled roads. One runs from Machhlíshahr to Mariáhu in the neighbouring tahsil, and one to Bamniyáon. The latter road is met by the road to Gopálapur in tahsil Mariáhu. A road runs from Múnga Bádsháhpur to Badlápúr, and is crossed at Sujanganj by the road running from Machhlíshahr towards Partabgarh.

Machhlíshahr.—Capital of the tahsil just described ; is situated in parganah Ghiswá, on the metalled road to Allahabad, distant 18 miles west-south-west from Jaunpur. Latitude¹ 25°-41'-9 79" ; longitude 82°-27'-15-81". The population in 1853 was 9,735 ; in 1865, 7,775 ; and in 1872, 8,715. By the census of 1881 the total population was 9,200 (4,859 females), and the area of the town site 522 acres, giving a density of 17 persons to the acre. The Hindús numbered 4,432 (2,158 females) ; Muhammadans, 4,762 (2,638 females) ; and Christians, 6 (3 females).

The ancient name of the town was Ghiswá, derived from that of the Bhar chief Ghisu, who is said to have ruled in the parganah and founded the town.

¹These are the latitude and longitude of the Great Trigonometrical Survey Station on the north-east bastion of the tahsil.

It is situated in the midst of a damp tract of country, and its present name of the "city of fishes" was given to it owing to its liability to floods during the rainy season. The original inhabitants of the town were Bhars, who were expelled at the time of the Rájput invasions. The Rájputs were in turn ousted by their Muhammadan conquerors in the reign of Fíroz Sháh, and the place has ever since been a Muhammadan town. There are 15 *muhallas*, the majority of them bearing names derived from those of the classes that chiefly reside in them. The high road between Allahabad and Jaunpur passes through the town, and on it the few important centres of the place are situated. Surrounding the town are 17 tanks, one of them on the south side being very large, and another on the north side of fair size. Cultivation extends up to the walls of houses, and there are a number of fine trees and groves. The place is essentially a Muhammadan town, and was formerly of considerably more importance than it is now. There are 17 mosques in it, but the number of brick-built houses is small. It was at one time noted for its salt and cloth manufactures, but it has long been on the decline, and now presents the appearance of a quiet, ruinous town whose days of prosperity have gone by. An attempt to introduce municipal government into the town some time ago failed owing to the impossibility of raising anything like a sufficient income. There is a market held every day in the week except Thursday. There is a tahsílí school, an imperial post-office, a first-class police-station, and a second-class branch dispensary. In 1882 the dispensary had an average daily attendance of 37 94, and the patients, numbering 3,959 during the year, consisted of two Europeans, 1,752 Hindús, and 2,205 Musalmáns. There is an encamping-ground for troops.

There was formerly a fort, a foundation of which was attributed to the Bhars. It was subsequently the head-quarters of the faujdars of the pargana, and was used as a tahsílí under British rule up to the mutiny. There is nothing left of it now but the mound on which it stood. The Jám'i Masjid built by Husain Sháh, the Sharkí king, the 'Idgah built by Shaikh Muhammad *alias* Mangali in the 16th century, and the Karbala built by Shaikh Kabúl Muhammad in the 13th century, constitute the most important of the antiquities of the place. The majority of the other old mosques are in ruins. There is a modern one built by Maulavi Muhammad Shakur in 1856 A. D.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1882-83 the house-tax thereby imposed, together with a balance of Rs. 600-14-9 from the preceding year, gave a total income of Rs. 2,578-12-9. The expenditure, which was chiefly on police (Rs. 854-14-7), public works (Rs. 775),

House-tax.

and conservancy (Rs. 290), amounted to Rs. 1,919-14-7. The returns showed 1,824 houses, of which 976 were assessed with the tax: the incidence being Rs. 2-0-5 per house assessed, and Re. 0-3-5 per head of population.

Madhi.—Agricultural village in tappa Ohandwak of the Karákat tahsíl; is situated in the extreme east of the tahsíl, on the border of the Gházípur district; distant 24 miles east-south-east from Jaunpur, and eight miles in the same direction from Karákat. Latitude $25^{\circ}-35'-47''$; longitude $83^{\circ}-6'-23''$. Population 2,301 (1,132 females), chiefly of Rájputs. The market day is Monday.

Mani Kalán.—Large agricultural village in parganah Ungli, tahsíl Khuláhan, distant 10 miles north of the civil station, and the same distance east-south-east of the tahsíl head-quarters. Latitude $25^{\circ}-55'-24''$; longitude $82^{\circ}-44'-45''$. Population 3,292 (1,755 females), prevailing class Musalmáns. Except on account of its size, the place has no title to mention.

Mariáhu.—Southernmost tahsíl of the district, comprising parganah Mariáhu and tappas Barsáthi and Gopálapur. It is bounded on the north by tahsíl Jaunpur; on the east by the Benares district; on the south by the district of Mirzapur; and on the west by the Machhlíshahr tahsíl. Its greatest length north and south is about 20 miles, and its maximum breadth east and west about 22 miles.

The total area according to the latest official statement (1881) was 329.1 square miles, of which 214.7 were cultivated, 81.3 cultivable, and 32.6 barren; and the area paying Government revenue or quit-rent 321.5 square miles (207.5 cultivated, 81.8 cultivable, 32.2 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates), was Rs. 322,385; or, with local rates and cesses, Rs. 367,856. The amount of rent, including local cesses, paid by cultivators was Rs. 481,697.

According to the census of 1881, the tahsíl contained 6,688 inhabited villages: of which 268 had less than 200 inhabitants; 241 between 200 and 500; 123 between 500 and 1,000; 35 between 1,000 and 2,000; none between 2,000 and 3,000; and only one between 3,000 and 5,000. There were no towns containing more than 5,000 inhabitants. The total population was 242,940 (119,365 females), giving a density of 738 to the square mile. This shows an increase of 37,567 (22,388 females) over the population in 1872, which was 205,373 (96,977 females). Classified according to religion, there were, in 1881, 230,376 Hindús (113,051 females), and 12,564 Musalmáns (6,314 females). Hindús were distributed among

Brahmans 43,630 (21,700 females), Rajputs 21,973 (9,806 females), Banias 3,426 (1,718 females), and "other castes" 161,347 (79,862 females). The principal Rájput tribes are the Nandwak, Bais, Chandel, Bhanvag, and Bisen. Among the other castes Káyaths numbered 2,539, Ahírs 37,872, Kahárs 5,734, Malláhs 435, Sunárs 1,918, Náís 3,183, Telís 4,314, Chámárs 28,537, Bhars 3,713, Kumhárs 4,474, Koorís 7,198, Lohárs 5,746, Gadariás 5,824, and Kalwárs 3,042. Amongst the total population 19 persons were returned as insane, 45 as deaf and dumb, 341 as blind, and 60 as lepers. The educational statistics for the same period show that there were 3,732 males who could read and write, of whom 246 were Muhammadans. The occupation statements show 291 male adults engaged in the learned professions, 184 in domestic service, 367 in commerce, 5,958 in tilling the ground and tending cattle, 7,518 in petty trades and mechanical arts, and 6,560 labourers. Of the total population 2,050 are entered as land-owners, 33,233 as agriculturists, and 45,380 as engaged in occupations other than agriculture. The majority of agriculturists belong to the following classes:—Brahmans, Ahírs, Chámárs, Koorís, and Rájputs of the Nandwak, Chandel, and Bais clans.

The tahsíl contains within it the three rivers, the Basohi, Barna, and Sai.

Physical features. The country lying between the Basohi and the Sai is elevated in the western and low in the eastern portion of the tahsíl. There is a dhák (*Butea frondosa*) jungle of considerable size near the Gadahi stream. There are about 1,200 tanks in the tahsíl and on an average five wells in each village.

There are several small Rájput forts within the tahsíl, one of them at Barsáthi and two at Tejgarh. The latter place was formerly the tahsíl head-quarters.

Communications. The tahsíl is crossed by the metalled road from Jaunpur to Mirzapur, which passes through the town of Mariáhu. An unmetalled road connects Mariáhu with Machhlísahar, and both with Dina-pur in the Benares district. Another unmetalled road runs from Gopálpur to Barsáthi, and thence to join the road connecting Machhlísahar with Bamniyáon. Other unmetalled roads connect Mariáhu with Bhatwár and Salaipur with the metalled road between Jaunpur and Mirzapur.

Mariáhu.—Parganah comprising tappas Barsáthi and Gopálpur, and bounded on the north by parganah *Kariyát Dost*, on the east by parganahs Haveli and Bífáisi and the Benares district, on the south by the Mirzapur district, and on the west by the parganah Ghiswa of the Jaunpur district. The total area according to the latest official statement (1881) was 329 square miles.

The parganah was formerly in the sole possession of Rājputs of the Nandwak and Bhanwag clans, who are said to have driven out the Bhars. Owing to their extravagance, however, a large portion of their estates has passed out of their hands. The parganah is intersected by the Bisahi nadi, which, flowing from the north-west to the south-east, divides into two nearly equal portions. It is also skirted on the north-eastern boundary by the river Sai, which separates it from parganah Haveli. The Jaunpur-Mirzapur metalled road traverses it north and south, while east and west it is traversed by the important but unmetalled road which goes from Benares to Partabgarh. The principal landholders are Munshi Muhammad Mahdi of Mariáhu, of whose family some account has been given in the district notice, and Debi Dat Singh, of Dhanipur, near Barsáthi, the only Nandwak Rājput who still retains any considerable portion of his ancestral property.

Prior to 1846 tappa Barsáthi was a portion of the Machhlíshahr tahsíl, but it was transferred to Mariáhu on the re-arrangement of tahsíl jurisdictions in that year. Bísáí, then in the Mariáhu tahsíl, was at the same time transferred to the Jaunpur tahsíl. After this re-arrangement of boundaries the total land revenue amounted to Rs. 325,348. The total amount is now only Rs. 321,670. The principal reductions took place in 1878, when taluka Baráwán was transferred to the Benares district, and in 1882, when the settlement of taluka Madpur was annulled for non-payment of arrears of land revenue.

Mariáhu.—House-tax town and capital of the parganah and the tahsíl of the same name; is situated on the metalled road to Position, population, &c. Mirzapur, 12 miles south-south-west from the headquarters of the district. Latitude $25^{\circ}36'8''$; longitude $82^{\circ}38'40'$. The population in 1881 was 3,821, of whom 1,992 were females. There are situated here a munsif's court, a tahsíl school, an imperial post-office, and a first-class police-station. There is also an encamping-ground for troops. The market days are Tuesdays and Fridays.

The town consists of a long main roadway, which is the only boundary between Mariáhu and Jaláwarpur, and is the high road between Jaunpur and Mirzapur. The site of the place is slightly raised, and most of the houses in the main bázár are built of brick. The houses away from this bázár are nearly all mud-built with tiled roofs. Cultivation extends right up to the houses, and the inhabitants, principally Hindús, are almost all agriculturists. The town was formerly celebrated for its weavers, but they have migrated elsewhere. The offices of the tahsildár and the munsif and the police-station are all in one building. There are 11 wards (*muhalla*). The buildings of the town are the Jám'i

maṣjid, the small maṣjid of Salár Pír to the west of the town, the 'Idgáh, and a *sarái*.

The neighbouring country is said to have been occupied by the Nandwaks in the time of Bikramajit, and the Hindús derive its name from the fact that at it was the shrine of Mandav

Deo, the patron deity of the Nandwaks. The Muhammadans find a different derivation for the name, and state that it is a corruption of Mandiahu, a formative invented to signify "the deer's abode." According to tradition there was a forest here till the 16th century. The Muhammadans attribute the expulsion of the Nandwaks to the fact that members of the tribe annoyed a Muhammadan saint called Mulla Muhammad and his descendants. In the time of Akbar his descendant Khair-ud-dín induced the emperor to order the subahdár of Allahabad to chastise the Nandwaks. Khair-ud-dín was himself eventually killed in the contest with the Rájputs, and became a martyr. His tomb lies to the north of the Jámí' maṣjid.

Nearly thirty different standards of weight are in use in the neighbouring villages. The local *ser* used for weighing sugar, gram, &c., weighs 96 *tolas*; while that for weighing coarse produce weighs 110 *tolas*. The local standard maund is equivalent to 40 of the latter, that is $40 \times 110 = 4,400$ *tolas*. Three of the local *kachha* maunds go to a standard maund of the town.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1882-83 the house-tax thereby imposed, together with a balance of Rs. 144-8-7 from the preceding year, gave a total income of Rs. 743-5-7. The expenditure, which was chiefly on police (Rs. 395-6-0), public works (Rs. 95), and conservancy (Rs. 108), amounted to Rs. 598 6-0. The returns showed 797 houses, of which 417 were assessed with the tax; the incidence being Re. 1-7-0 per house assessed, and Re. 0-2-6 per head of population.

Mendha.—Capital of pargauah Kariyát Mendha, tahsíl Khutáhan; is situated on the right or south bank of the Gúmṭi, 22 miles north-west from Jaunpur, and six miles west from Kbutáhan. Latitude $25^{\circ}58'20''$; longitude $82^{\circ}30'43''$. Population 1,443 (707 females). A bi-weekly market is held on Sundays and Thursdays.

Mihráwán.—Railway station on the Oudh and Rohilkhand line; is situated in pargauah Ungli of the Khutáhan tahsíl; distant eight miles north from Jaunpur, and 12 miles south-east from the head-quarters of the tahsíl. Latitude $25^{\circ}52'20''$; longitude $82^{\circ}43'48''$. Population 397 (180 females), chiefly

Brahmans and Rájputs. The village is said to have been founded by one Mibrán Singh, a Panwár Rájput.

Múnga.—Parganah in the Machhlíshahr tahsíl. It is bounded on the north by parganahs Garwárah and Ghiswá ; on the east by the Panwára taluka and parganah Ghiswá ; on the south by the Allahabad district, and on the west by the same district and the district of Partábgarh. The total area, according to the latest official statement (1881), was 85 square miles. It is intersected by the Allahabad-Azamgarh metalled road, which traverses it west and east. At the time of the permanent settlement this parganah was noted for its salt manufacture. The estimated produce was 40,000 maunds per annum, and the revenue paid came to as much as to Rs. 27,000, exclusive of the land revenue, which then amounted to Rs. 75,545. The total land revenue at the time of Mr. Chester's revision amounted to Rs. 73,890, and it has since decreased to the extent of Rs. 9 on account of land taken up for public purposes. The principal landholder is Musammat Balráj Kunwar, who is proprietor of taluka Jakhania, and is married to Bisbeshar Buksh Singh, a Rájput of the Bachgoti clan, residing in Múnga Bádsháhpur.

Nihora.—Agricultural village in parganah Biálsi of the sadr tahsíl ; is situated on the right or south bank of the Saí nadi, in the north-west of the parganah ; distant nine miles south from the capital of the district and tahsíl. Latitude $25^{\circ}-38'-2''$; longitude $82^{\circ}-45'-15''$. Population 2,258 (1,147 females), prevailing class Rájputs.

Paríawán.—Agricultural village in parganah Haveli Jaunpur, tahsíl Jaunpur ; is situated on the left or north bank of the Saí nadi, in the south of the parganah ; distant $3\frac{1}{2}$ miles south from the head-quarters of the district. Latitude $25^{\circ}-39'-52''$; longitude $82^{\circ}-43'-6''$. Population 2,304 (1,162 females) : inhabitants are chiefly Sunwár Rájputs.

Patti Narindpur.—Agricultural village in parganah Ungli, tahsíl Khutáhan ; is situated in the west of the parganah, on the border of Oudh territory ; distant 26 miles north-north-west from the civil station, and six miles, also north-north-west from, the tahsíl head-quarters. Latitude $26^{\circ}-2'-0''$; longitude $82^{\circ}-33'-28''$. Population 2,012 (961 females), consisting chiefly of Ohamárs. Markets are held on Tuesdays and Saturdays. The village was formerly called Patti ; and received the addition to its name in honour of a former owner, Narind Dube.

Pilkichha.—Large agricultural village in parganah Ungli, tahsíl Khutáhan ; is situated on the left or north bank of the Gúmti ; distant 18 miles north-north-west from the civil station, and two miles south from the capital of the

tahsíl. Latitude $25^{\circ}57'58''$; longitude $82^{\circ}34'41''$. Population 2,771 (1,363 females), chiefly Brahmans.

Pisára.—Parganah in the Karákat tahsíl; bounded on the north by the Azamgarh district; on the east by parganah Chandwak; on the south by the Gúmti, which separates it from parganah Biálsi; and on the west by parganahs Daryápar and Saremu. The total area according to the latest official statement was 44 square miles. This parganah is usually known as tappa Pisára, and formed a portion of the old and obsolete sub-division which went under the name of parganah Karákat. It comprises the town of Karákat, which is the head-quarters of the tahsíl. The communications of the parganah are very defective. The soil is upland with a large proportion of sand. The principal landholders are Rai Daya Kishn, resident of Karákat, and Jaigopal Sinh, resident of Jaunpur. At the time of Mr. Chester's revision the land revenue amounted to Rs. 31,959, and it has since increased to Rs. 32,400 in consequence of the transfer of villages from Saremu in the year 1846.

Rámpur Dhanua.—Small village in tappa Barsáthi of the Mariáhu tahsíl; is situated on the metalled road to Mirzapur, 20 miles south-south-west from the sadr station, and eight miles south from the head-quarters of the tahsíl. Latitude $25^{\circ}28'56''$; longitude $82^{\circ}36'46''$. Population 803 (395 females). It has an imperial post-office and a second-class police-station. There is also a camping-ground for troops. The market days are Tuesdays and Fridays.

Rári.—Parganah which includes taluka Badlápúr and is divided into two portions. The northern half, under the name of Rári Badlápúr, belongs to the Khutáhan tahsíl, and the southern half to the Jaunpur tahsíl. It is bounded on the north by parganahs Chándah and Kariyát Meudha; on the west by parganah Garwárah; on the south by parganahs Khapraha, Kariyát Dost, and Haveli; and on the east by the river Gúmti, which separates it from the Haveli parganah. The total area according to the latest official statement was 102 square miles, of which 65 square miles were in the Jaunpur tahsíl and 37 in the Khutáhan tahsíl. This parganah lies in the valley of the Gúmti and Sai and is traversed by the Pilli nadi. It has numerous roads and has long been remarkable for the large number of flourishing indigo concerns established by Europeans. Owing to mismanagement and bad seasons many of these factories have been closed or have passed into the hands of natives. Next to the rájá of Jaunpur, who owns the whole of taluka Badlápúr, the principal landholders are Thákúr Mádhó Sinh Rái Babádúr of Bisháratpur, Mrs. Peacock of Barpur (non-resident), Muazzam 'Alí Khán, Saiyid 'Alí Ahmad of Kajgáon, and Matapalat Upadhia

of Shinghulānganj. It should be noted that Kajgāon, though a portion of the Rāri parganah, is situated geographically within parganah Haveli.

At the time of Mr. Chester's revision of settlement (1841) the revenue of the whole parganah amounted to Rs. 94,914, of which Rs. 59,875 belonged to the Jaunpur tahsíl and Rs. 35,039 to the Khutáhan tahsíl. At present the revenue amounts to Rs. 92,397, of which Rs. 60,037 are paid in the Jaunpur tahsíl and Rs. 32,360 in the Khutáhan tahsíl. The decrease is due principally to a revision of the arrangements which had been made in talúka Badlápúr. This talúka belonged to the Bais Thákur Saltanat Sinh, and was confiscated in 1795 in consequence of his rebellious and criminal conduct. In 1796 a resettlement was made by Mr. Duncan with the subordinate proprietors as follows :—

	No of villages.			Revenue
				Rs.
With zamíndárs	23,678
<i>Amaní</i> (direct)	74	910
With mustajirs or farmers	11,513
Total ...				36,101

In 1797 Rájá Shiulál Dube was appointed talúkdár as a reward for having defeated and slain Saltanat Sinh, then in open rebellion against the Company's authority. The rights of the talúkdár were not at first accurately defined. In 1840, however, Mr. Chester made a revision of the settlement, which, though strenuously opposed by Rájá Shiulál Dube, was at length confirmed by the Government in 1844. Mr. Chester's settlement was as follows :—

					Rs.
Total demand	...	...	...	...	34,782
Talúkdár's allowance	...	...	...	...	3,094
Government jama					30,788

Rári Kalán.—Capital of parganah Rári, tahsíl Khutáhan; distant 14 miles north-west from the head-quarters of the district, and 10 miles south from the tahsíl head-quarters. Latitude $25^{\circ}52'13''$; longitude $82^{\circ}33'27''$. Population 252 (137 females). A bi-weekly market is held on Tuesdays and Saturdays.

Rehti.—Agricultural village in parganah Biálsi tahsíl Jaunpur; is situated in the middle of the parganah on the metalled road to Benares; distant 13 miles south-east from the head-quarters of the district and tahsíl. Latitude $25^{\circ}35'45''$; longitude $82^{\circ}49'58''$. Population 2,489 (1,233 females), chiefly Aláirs and Raghubausi Rájputs. It is the chief village of

the Biálsi parganah. The country around is much impregnated with the saline efflorescence *reh*, from which the name of the village is popularly derived. There is a temple of Tilokanáth Mahádeo. A small fair is annually held in the village in the month of Phálgun (February-March), and is attended by from five to six hundred persons. The market days are Tuesdays and Saturdays.

Sabarhad.—Agricultural village in parganah Ungli, tahsíl Khutáhan : is situated on the border of the Azamgarh district, two miles east of the metalled road to Fyzabad ; distant 22 miles north from the civil station, and eight miles north-east from the tahsíl capital. Latitude $26^{\circ}1'-10''$; longitude $82^{\circ}44'-21''$. Population 2,533 (1,280 females), prevailing class Musalmáns. A bi-weekly market is held in the village on Tuesdays and Saturdays.

Sádát Masonda (also called **Kajgáon**).—Agricultural village in parganah Rári of the Jaunpur tahsíl ; distant $5\frac{1}{2}$ miles north-east from the head-quarters of the district and tahsíl, with which it is connected by an unmetalled road. Population, 2,707 (1,388 females). The inhabitants, chiefly Saiyids, are well-to-do. It has a small bázár ; the market days are Sundays, Wednesdays, and Fridays.

Samodhpur.—Agricultural village in parganah Ungli of the Khutáhan tahsíl ; is situated in the west of the parganah, on the border of the Sultanpur district ; distant 26 miles north-north-west from the civil station, and eight miles in the same direction from Khutáhan. Latitude $26^{\circ}3'-55''$; longitude $82^{\circ}31'-3''$. Population 2,020 (1,007 females), chiefly Musalmáns. The village was originally called Bánsapurwa owing to its site being covered with bamboos ; it was subsequently named Samodhpur from Samadh Páik, ancestor of the present zamíndárs, by whom it was peopled. Markets are held on Tuesdays and Fridays.

Sarái Kheta.—Railway station on the Oudh and Rohilkhand line ; is situated in parganah Ungli, tahsíl Khutáhan ; distant 14 miles north from Jaunpur, and six miles east from the tahsíl head-quarters. Latitude $25^{\circ}58'-16''$; longitude $82^{\circ}43'-21''$. Population 2,961 (1,545 females), chiefly Musalmáns. It has an imperial post-office and a large sarái. A bi-weekly market is held on Sundays and Wednesdays. The village is said to have been founded by the nawáb wazír Shujá'-ud-daula.

Sarái Khwája.—Small village in the Ungli parganah of the Khutáhan tahsíl ; is situated in the extreme south of the parganah, on the metalled road to Fyzabad ; distant eight miles north from the sadar station, and 12 miles south-

east from the tahsili station. Latitude $25^{\circ}51'-18''$; longitude $82^{\circ}42'-55''$. Population 984 (457 females). It has a second-class police-station and an imperial post-office. The village is said to have been founded by one of the eunuchs of nawáb wazír Shujá'-ud-daula as he accompanied him on his way to the battle of Baksár.

Sarái Muhi-ud-din.—Small village in parganah Ungli of the Khutáhan tahsíl; distant 24 miles north-north-west from the head-quarters of the district, and eight miles north-north-east from the head-quarters of the tahsíl. Latitude $26^{\circ}4'-45''$; longitude $82^{\circ}38'-46''$. Population 655 (306 females). It has an imperial post-office and a third-class police-station.

Saremu.—Parganah in the Jaunpur tahsíl. It is bounded on the north by the Azamgarh district, on the east by parganahs Pisára and Dariyápar, and on the south and west by parganah Haveli. The total area according to the latest official statement was 31 square miles. Saremu was originally a talúka of parganah Haveli, and there still remain isolated within it two small tracts belonging to Haveli. It is traversed by the Jaunpur-Azamgarh metalled road and the Jaunpur-Karákat unmetalled road. The prevailing soil is *matiyár*. Towards the west the surface of the ground is cut up by ravines and back-water from the Gúmí. At the time of Mr. Chester's revision of settlement (1841), the revenue amounted to Rs. 22,171, and it is now Rs. 20,234. The alterations took place in 1850, when a transfer of land bearing a revenue of Rs. 1,046 was made to tappa Pisára, and in 1874, when a remission of Rs. 190 was made on account of land taken up for railway purposes.

Saremu.—Small village in the parganah of the same name, tahsíl Jaunpur, distant eight miles from the capital of the district and tahsíl. Latitude $25^{\circ}43'-19'$; longitude $82^{\circ}52'-8''$. Population 379 (190 females).

Sháhganj (sometimes called **Bhádi**).—Housé-tax town in parganah Ungli, tahsíl Khutáhan; is situated on the border of the Azamgarh district, on the metalled road to Fyzabad, and is a railway station on the Oudh and Rohilkhand line; distant 28 miles north from Jaunpur, and eight miles north-east from Khutáhan. Latitude $26^{\circ}2'-42''$; longitude $82^{\circ}43'-36''$. By the census of 1881 the area of the town site was 151 acres, with a total population of 6,317 (3,009 females), giving a density of 41 persons to the acre. Of the total population, 4,708 (2,235 females) were Hindús, and 1,609 (774 females) Muhammadans.

Shāhganj was at the beginning of the British rule, and is still, a thriving mart, second only in the district to Jaunpur. Cotton from Agra, the Doāb, Bundelkhand, and Rewah is purchased here for local distribution. The market days are Tuesdays and Saturdays. Three different *ser* weights are used in the town: for sugar, one of 113 tolas; for cotton, one of 103 tolas; and for grain, &c., one of 96 tolas. The place contains a parganah school, an imperial post-office, a first-class police-station, and a second-class branch dispensary, at which 4,309 out-door patients were treated in 1882, including 3,110 Hindūs and 1,199 Musalmāns, the average daily attendance being 40·07.

The town owes its origin to the nawāb wazīr of Oudh, Shujā'-ud-daula, who built a market-place, a *bāradari* (now used as the tahsīl school), and a *dargāh* in honour of Shāh Hazrat 'Alī, from which circumstances the name of the town itself, which is found in Regulation VII. of 1795, and of three of its *muhallas*, Shāhganj, 'Alīganj, and Husainganj, are derived. There is good reason to think that formerly Shāhganj was Government property, and between 1847 and 1857 successive Collectors sought to resist the encroachments and collusive suits set up by the zamīndārs of Bhādi. But the claim on behalf of Government seems to have been abandoned on the 23rd September, 1854, by the Board of Revenue. It is a long, narrow town, through the western portion of which the road to Fyzabad passes. The site is low, and water lies at only four feet from the surface. Almost all the houses are mud-built. The town partly owing to its position in a damp low-lying country, and partly owing to its insanitary condition, is somewhat unhealthy, the prevailing form of disease being fever.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1882-83 the house-tax thereby imposed, together with a balance of Rs. 214-4-11 from the preceding year, gave a total income of Rs. 2,229-13-11. The expenditure, which was chiefly on police (Rs. 621-10-6), public works (Rs. 1,012-10-0), and conservancy (Rs. 435-7-4), amounted to Rs. 2,069-12-10. The returns showed 1,250 houses, of which 710 were assessed with the tax: the incidence being Rs. 2-13-5 per house assessed, and Re. 0-5-1 per head of population.

Sikrāra.—Chief village of parganah Kariyāt Dost of the Jaunpur tahsīl; is situated on the border of the Mairāhu tahsīl, on the metalled road to Allahabad, 10½ miles south-west from the head-quarters of the district and tahsīl. Latitude 25°-43'-50"; longitude 82°-33'-33". Population 626 (316 females. It has an encamping-ground for troops; the village being small, supplies are

scarce, but can be collected in the neighbourhood. The country round about is well cultivated. There is a *halkabandi* school and a small bázár.

Singrámau.—Village in parganah Chándah, tahsíl Khutáhan; is situated on the unmetalled road to Lucknow; distant 24 miles north-west from the capital of the district, and 12 miles west-south-west from the tahsíl head-quarters. Latitude $25^{\circ}56'-43''$; longitude $82^{\circ}26'-18''$. Population 723 (348 females). It has a police outpost and an encamping-ground for troops. A market is held on Mondays and Thursdays. The talúka of Singrámau is separately mentioned in the treaties of 1764 and 1755 by which the province of Benares was ceded to the Government of the East India Company. It was then, and is now, in the possession of a Rájput family of the Bais clan, who affirm they expelled the Bhars. The conduct of this clan in the trouble of 1857 has been noticed in Part III. [*supra* p. 97]. The village was founded by Sinh Rái, ancestor of the present zamíndárs.

Soentha Kalán.—Large agricultural village in parganah Ungli, tahsíl Khutáhan; distant 26 miles north north-west from the capital of the district, and eight miles north from the head-quarters of the tahsíl. Latitude $26^{\circ}5'-32''$; longitude $82^{\circ}34'-28''$. Population 2,639 (1,304 females); prevailing class Kewats.

Sujanganj.—Village in parganah Garwárah of the Machhlíshahr tahsíl; distant 26 miles from the sadr station and eight miles from the head-quarters of the tahsíl, west of the former and north-west of the latter. Population 1,236 (598 females). There is in the village an imperial post-office and a first-class police-station. The market days are Sundays and Thursdays.

Surápur.—Agricultural village in parganah Ungli, tahsíl Khutáhan; is situated in the extreme west of the parganah, on the border of the Sultánpur district; distant 30 miles north-north-west from Jaunpur, and 12 miles in the same direction from Khutáhan. Latitude $25^{\circ}54'-28''$; longitude $82^{\circ}45'-21''$. Population 1,592 (768 females). It has a district post-office and a police outpost. A bi-weekly markot is held on Wednesdays and Saturdays.

Tiára.—Agricultural village in parganah Ungli, tahsíl Khutáhan; is situated 22 miles north-west from the civil station, and 10 miles south-west from the tahsíl head-quarters. Latitude $25^{\circ}59'-10''$; longitude $82^{\circ}48'-7''$. Population 2,014 (968 females); prevailing class Chamárs. The market days are Wednesdays and Saturdays.

Tirahti.—Large agricultural village in parganah Múnga Bádsháhpur, tahsíl Machhlíshahr; is situated in the south-west of the parganah, on the border of the Allahabad district; south-west of the capitals of the district and tahsíl,

24 miles from the former, and 14 miles from the latter. Latitude $25^{\circ}-35'-26''$; longitude $82^{\circ}-14'-32''$. Population 2,942 (1,446 females). The inhabitants are chiefly Brahmans.

Udpur Ghelwa.—Agricultural village in parganah Rári of the Khutáhan tahsíl; distant 20 miles north-west from the head-quarters of the district, and eight miles south-west from the head-quarters of the tahsíl. Latitude $25^{\circ}-58'-0''$; longitude $82^{\circ}-33'-25''$. Population 2,083 (1,037 females), chiefly Brahmans. It is said to have been founded by one Udar Singh.

Ungli.—Parganah in the Khutáhan tahsíl, bounded on the north by the Sultanpur district, on the east by the Azamgarh district, on the west by the Partábgarh district, and on the south by parganah Haveli and the river Gúmti, which separates it from Kariyát Mendha. The total area according to the latest official statement (1881) was 275 square miles. It is the largest parganah in the district next to Mariáhu, and is traversed north and south by the Fyzabad metalled road and the Oudh and Rohilkhand Railway. The country lies low, and there are numerous lakes which favour the cultivation of rice. There are also several large tracts of *úsar* land. The Khutáhan tahsíl is situated in this parganah, and also the town of Sháhganj, which is, next to Jaunpur, the most flourishing mart in the district. The principal landholders are Maulavi Kaim 'Alí of Khela Sarái, Musammat Niámat Bísí of Sháhganj, and Saiyid Tafazzul Husain Khán, peshkashdár of Soentha. The large estate of Irádat Jahán, situated in the Ungli parganah and bearing a land revenue of more than Rs. 36,000, was confiscated after the mutiny, and bestowed piecemeal upon different landholders, Hindú and Muhammadan, residing in the Machhlishahr, Jaunpur, and Karákat tahsíls. The revenue of the parganah at the time of Mr. Chester's revision was Rs. 160,149, and it now amounts to Rs. 162,115. The chief alteration took place in 1846, when villages assessed at a revenue of Rs. 2,781 were transferred to the parganah from parganah Haveli. The revenue has since been reduced by remissions on account of land taken up for roads and railway purposes.

Zafarabad.—Parganah in the Jaunpur tahsíl. It lies almost completely surrounded and isolated within parganah Haveli. The total area according to the latest official statement (1881) was eight square miles. It is the smallest parganah in the district, and derives its name and chief importance from the old Muhammadan town of Zafarabad, which is its capital. It is traversed by the railway and two metalled roads. The prevailing soils are *dúmat* and *matiyár*. The proprietary body consists chiefly of Muhammadans resident in Zafarabad and Jaunpur. At the time of Mr. Chester's revision of settlement

the revenue amounted to Rs. 8,964, and at present it amounts to Rs. 8,385. The alteration is chiefly due to reduction of revenue on account of land taken up for railway purposes.

Zafarabad.—House-tax town in the parganah of the same name, tahsil Jaunpur; lies on the right or south bank of the Guniti four miles south-east of the head-quarters of the district and tahsil, with which it is connected by a metalled road. Latitude $25^{\circ}41'53''$; longitude $82^{\circ}46'26''$. Population 3,218 (1,747 females). It consists now of a small bazar and agricultural village containing a tahsili school, an imperial post-office, and a police outpost. The market days are Tuesdays, Wednesdays, and Saturdays. There was formerly a settlement of paper manufacturers, but this manufacture is now extinct.

It is said to have been the chief city of the neighbourhood before the foundation of Jaunpur; up to that date it was the residence of a Hindú prince, who, whether of the Ráhtaur or Gaharwar clan, seems to have been connected with the Ráhtaur house of Kanauj. Local tradition, which is, however, probably at fault, gives him the same name as the famous Jai Chand, the last of that house. According to another tradition he was called Sakat Singh, and received the fort of Saktisgarh in the Mirzapur district on his embracing Muhammadanism. The walls of his fort are still standing and enclose a space of eight acres to the west of the bazar. Zafar Khan, the governor appointed by Firoz Tughlak, is said to have founded a city here and to have called it Shahr Anwar, which name would give the date 1360 A.D. The place has ever since been called Zafarabad.

A very remarkable building is the masjid known as that of Shaikh Buddh-dhan. The inscription of it is lost, but in a suit brought against a former collector, Mr. Ommaney, evidence was given to show that the inscription gave the date of the building as 1311 A.D. in the reign of Alá-ud-din. The building consists of a flat roofed hall, 18 feet in height, supported by square, double-storied pillars. An arch, with flanking towers like those of the masjids in Jaunpur, seems to have been added, and has fallen, leaving the tower standing.

The neighbourhood abounds with mounds, said to be remains of Hindú palaces and temples, and with Muhammadan tombs. Those west of the town for nearly a mile are said to be the graves of Moslem horsemen who, with their leader, Saiyid Murtaza, fell in the religious invasions of Shahab-ud-din Ghorí. The place is still called the court of the martyrs, and the tomb of Saiyid Murtaza is pointed

out. Near the same spot are the tombs of Makdúm Sháh, who lived in the time of Muhammad Tughlak, and Asar-ud-dín, a contemporary of Fíroz Sháh. Notice of other ancient buildings has been taken in the account of Jaunpur city.

The watch and ward of the town is provided for by taxation under Act XX. of 1856. During 1882-83 the house-tax thereby imposed, together with a balance of Rs. 468-0-1 from the preceding year, gave a total income of Rs. 936-4-1. The expenditure, which was chiefly on police (Rs. 300-6-3), public works (Rs. 347-4-11), and conservancy (Rs. 107-2-0), amounted to Rs. 754-13-2. The returns showed 632 houses, of which 244 were assessed with the tax : the incidence being Rs. 1-14-8 per house assessed, and Re. 0-2-4 per head of population.

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